

THREE
SERMONS
PREACHED
IN SEVERALL
PLACES.

1. The olde Worlds generall corruption, and destruction. Preached at *St. Maries in Oxford.*
2. Abrahams Tryall. Preached in the Cathedrall Church at *Winchester.*
3. The sending of the Holy Ghost. Preached before the Clergie at a Visitation holden at *Abington in Berkeshe.*

By IOHN GUMBLEDEN,
Master of Arts.

GAL. 6. 10.

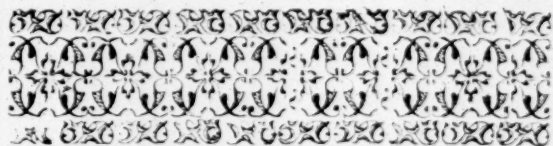
Let vs doe good unto all men.

Aug. 8. Sermon. 163 de Tempo.

Nihilus homo sibi solummodo vivat.

LONDON,
Printed by AVGVSTINE MATHEWES
for HENRY CRIPS of *Oxford.*

1626.



TO THE RIGHT
WORSHIPFULL MASTER
Doctor FELL, Chaplaine in Ordinarie to his Maesties Highnesse, and one of the Prebendaries of *Christs Church* in OXFORD, grace and peace in Christ Iesus.

Right VVorshipfull,

I Most thankfully
acknowledge, that
(vnder God) I
am most obliged
vnto you, both for
mine entrance, and my progresse
in the Ministrie. Your hieocage
bath beene my surest guide in the
way; your directions the strongest
A 2 props

THE EPISTLE

props of my Studies; your coun-
sell the onely Pilot in my spiritu-
all voyage, for which my God
reward you heauen folde into
your bosome.

Now that I may the better
expresse my thankesfulnesse, I am
bold to present vnto you, and so to
open vnto the view of the world
these three Sermons: Knowing
that these shall come before the
eyes of many, my selfe vnder the
censure of more: (for commonly
more will presume to iudge, then
vouchsafe to see, and read:)

Sia is, aio: si negas, nego:

Grounding their rash iudge-
ment vpon the bare word of others:
and so, many times the Worke-
man is misliked, before the worke
be

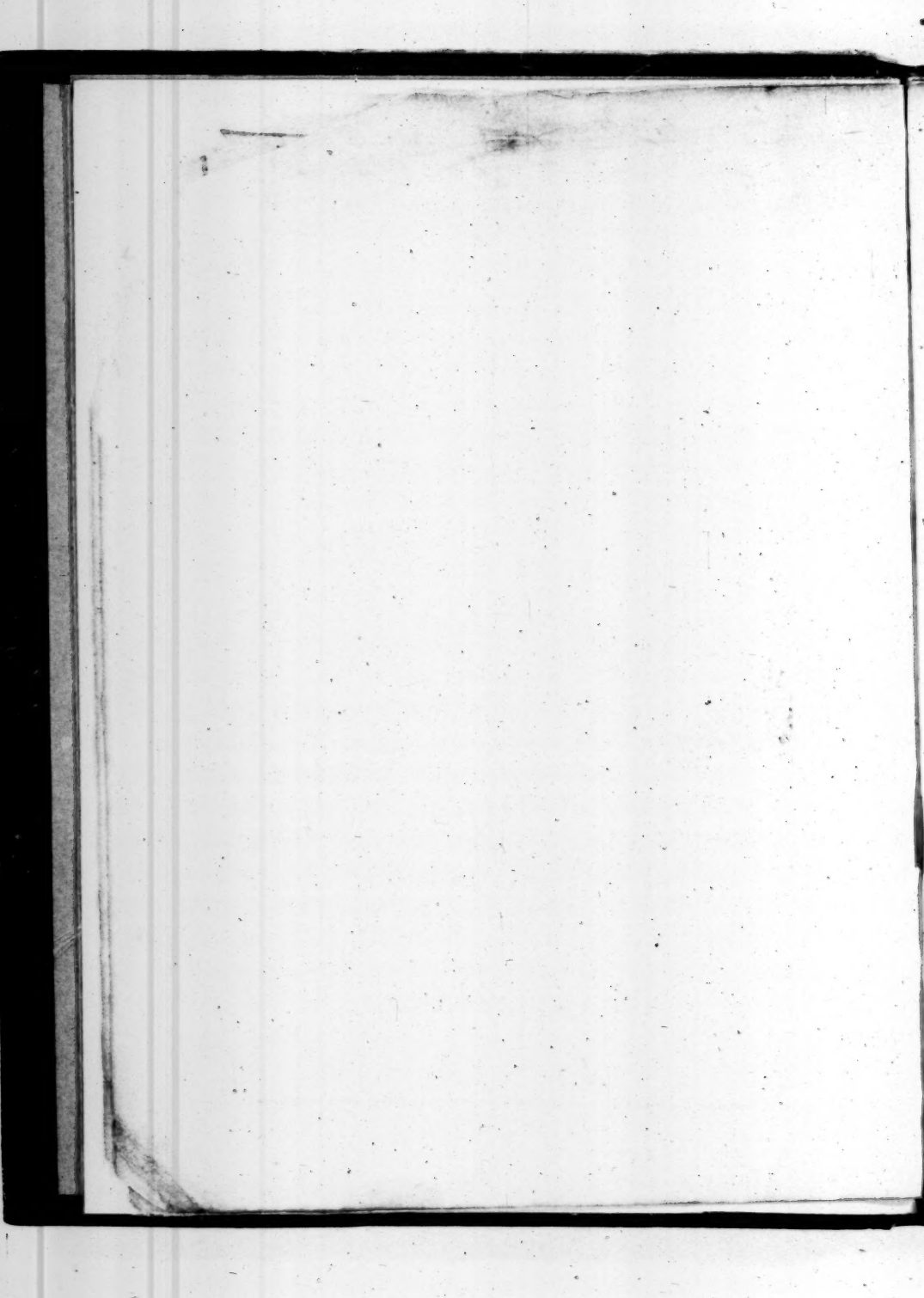
DEDICATORIE.

be viewed; the *Author* condemned, whereas hee is faultlesse, if the matter were well tryed by the Booke. But I hearken not to heare, how others account of them; it will, and shall be sufficient matter of reioycing vnto me, if you be pleased to accept them. God alwayes blesse both you, and yours.
I rest

From my Studie
in LONGEVORTH,
in Berks. August 24.
1626.

Your Worships
at commaund,

Iohn Gumbleden.





The old VVorlds generall corruption, and destruction.

*A Sermon Preached at Saint
Maries in Oxford. Ianua. 29.*

I 6 2 3.

GENES. 6. VERS. 5. 6. 7.

*When the Lord saw that the wickednesse of man
was great in the earth, and all the imagina-
tions of the thoughts of his heart, were onely
euill continually.*

*Then it repented the Lord that hee had made
man in the earth, and it grieved him at his
heart.*

*Therefore the Lord said, I will destroy from the
earth the man whom I haue created.*



*Mong all the creatures, onely
the rationall are those that are
infected, and polluted with
sinne: These againe are either
Angels, or men: Both haue
sinned,*

sinned, and both were punished; the *Angels* rebelled first in heauen, and for their sinne were deservedly cast downe to hell. I saw *Sathan* like lightning fall downe from heauen; *Luc. 10. 18.* like lightning; suddenly, speedily: Wee cannot, we shall not abide long in the presence of God, when once by sinne we haue offended, and displeased the Maie-
stie of God; patent porta, proficiscere.

The sinfull Angels thus cast downe from heauen, powre their malice into man on earth: *Quam conceperat in smetisso* (saith Bernard) *in eo peperit iniquitatem*; *Lucifer* (now a deuill) becomes a wicked one, a tempter from the beginning; and that his malice might bee knowne, makes man partaker with him of his wickednesse; that so he might be partner with him in his misery:

Solamen miseris socios habuisse doloris.

The *Enemie* hauing thus maliciously sowne the *tares* of sinne, *Man* also sinneth vpon earth: no place free: heauen is the *Throne* of God, yet there the wicked Angels become *Rebels*, and rebell against God: the earth is his *foote*stool, yet there wicked men become *oxen* of *Asses* stiffe-necked, and sinne against God: and that either in the beginning of the world, or afterwards: In the beginning our first Parents: *parentes*? nay *peremptores* (as Bernard names them) rather our *murderers*; then our *pa-*
rents;

1 Pet. 2. 4.

Tull. oratio.
 19. in L. Cati-
 linam.

Serm. 1. de ad-
 uentu Domi-
 ni.

Sunt vitii per-
 diti faciant pe-
 grissantur ut
 perdant.
 Lactant. lib. 2.
 iust. cap. 17.

Math. 5. 34. 35

Homil. 2. super
 missus s.

rents; or in the word of *Damianus*, *late parricide*, *quam parentes*, who first kill'd vs, euen before they gaue vs life; whose sinne also (as the Angels) had it's punishments; among other, this was one; that *Adam* was cast out of *Eden*; that *Paradise*, that glory of the whole earth: vnworthy to keepe his first habitation, who had not kept his first estate; a signe also that he had deserued to be cast out of heauen for euer; had not God in fauour, and mercy lookt backe vpon him. Being thus cast out, the *Cherubims* were set with the blade of a sword shaken, to keepe the way of the tree of life: which (perhaps) was significative both in respect of himselfe, and of his posterity; of himselfe, to shew that hee had deserued not onely to bee cast out of heauen, but also to bee cut downe, and cast into the fire, euen into hell fire which neuer goeth out. Significatiue also in respect of his posterity, in that (it may bee) the shaking, or mouing thereof hither and thither did shew (as it were) that God did still threaten present destruction to all those that continued in sinne, whether on the right hand, or on the left, in what part of the world soeuer; and therefore that all men should make hast to turne from sinne vnto GOD; to turne from the creature vnto the Creator; *Turne you, turne you from your euill wayes; for why will yee dye O house of Israel?* Yet for all this, though the

Lib. 1. epist. 15.

Gen. 3. 23.

Gen. 3. 24.

Ezech. 33. 11.

Gen. 6.9.

Psal. 73.9.

Bernard. me.
dist. 1. cap. 2.
August. con.
fess. lib. 7. ca. 1.

Gen. 6.4.

Angels were cast downe, though Adam were cast out; though God had suffered his whole displeasure to arise against them, to be a future warning for posterity; yet all in vaine: no amendment. for *per hunc mundum* a generation of Vipers was risen vp in their Fathers steed; A generation that set not their hearts aright; and so, afterwards, his men encreased, since encreased; and that many wayes; by suggestion, by temptation on the Devils part; by propagation, by naturall corruption, by imitation on mans part: *Quanto vita longior, tanto culpa numerosior; quanto etate maiores, tanto vanitate inuiores*; The longer they liued, the worser they liued, as men were great in the earth (for there were Gyants in the earth in those dayes) so the wickednesse of man was great in the earth. When the Lord saw this; that nothing could reclaim them, neither severity, nor bountifullnesse; neither furie nor mercy; fury towards them that formerly had bin punished; mercy towards them that a long time had beene spared and pardoned, Then it repented the Lord that hee had made man in the earth, and it grieved him at his heart: therefore the Lord said, I wil destroy from the earth the man whom I haue created.

Where we may see man much corrupted; for *multa malitia*, The wickednesse of man was great in the earth; And for that God much displeased, for *penituit Iehouam*, when the Lord

Lord saw it, then it repented him that hee had made man in the earth, and it grieved him at his heart. Again, man wholly poisoned with iniquity: for, *omne sumentum; omni die*; All the imaginations of the thoughts of his heart were onely euill continually; and therefore God iustly armed with wrath and furie; *Delebo, I will destroy him.*

But that I may fasten your attentions to some particulars; I may breake the whole into three parts: and so consider,

1 Mans transgression, and corruption: transgression; *The wickednesse of man was great in the earthly corruption, all the imaginations of the thoughts of his heart were onely euill continually.*

2 Gods obseruation thereof, & thereupon his dislike & detestation. *When the Lord saw it, then it repented him that hee had made man in the earth, and it grieved him at his heart.*

3 Gods determination and resolution: therefore the Lord said, *I will destroy from the earth the man whom I haue created.*

In the first wee see mans transgression, corruption, and that not little but great wickednesse, not onely outward in word, in deede; but inward too, in thought, in heart; not predominant onely at some times, but exorbitant at all times, continually: yet for all this, where neuer it ruleth, howsoeuer it rageth, it is still mans wickednes, the wickednes of man.

A.C. 17. 28.

Not of God; he was no wayes the cause, or Author of it: indeede *in him wee live and moue, and haue our Being*, yet hee is alwayes free from the *corruption*, and *contagion* of our wicked actions. The *Sunne* may shine vpon *uncleane* places, and not be *defiled*. God may *moue*, & *turn* a wicked man as it pleaseth him, and not be *corrupted* either in himselfe, or be the cause of any corruption in the *agent*; for, in euery sinfull action we must consider two things; first, the *action* it selfe, which is from God; secondly, the *obliquity*, the *irrectitude*, the *badnesse* of that action which is from our selues: as, in that wee haue any power to moue our body (though it be to commit this or that sinne) this *active power* is from God, but the *atēia* the *irrectitude* of this action; the *diutēnia* the badnesse of this motion is from our selues, from our owne *originall corruption*; God may be, (nay is) the cause of the one, not of the other. For example; the *earth* affordeth it's *moysture* to all trees in generall, as well vnto the bad as to the good: Now in that a bad tree bringeth forth fruit, that is from the earth, but in that the fruit which it bringeth forth, is bad, that is from it selfe. A skilfull *Musitian* playes vpon an vtuneable *Instrument*, the cause that the Instrument soundeth, is the Musitian; but the cause of the badnesse, or of the vtuneablenesse of the sound is in the Instrument. The

(enle

soule of man mooues the *body*, whether it bee lame or sicke, yet the soule is no wayes the cause of the lamenesse, or sicknesse of the body moued; but the cause thereof is in the body it selfe: so God may well be said to be the cause of our motion, of our action, as it is barely an action; but can by no meanes be the cause of the badnesse of our actions, no: that is meerely from our selues: and so it is here; although it be great, yet it is still mans wickednesse, resident and inherent in himselfe, as in it's proper subiect: *the wickednesse of man was great in the earth.*

Againe; *the wickednesse of man, or men*: reade which you will, it is the same in sense: if *man*, then it notes their *unity*, their *concord*, their *agreement* in sinne: they had all with one consent cast in their lots together, *they had all* (as it were) *one purse*, being brethren in enill, all were as one man, *Continuata criminum contaminatione persusus*. If *men*; then it notes the *uniuersality* of their *siane*, or rather of the *sinners*; it was not the wickednesse of some fewe in *particular*, but of all in *generall*, all committed sinne with greedinesse: or negatiuely, *there was not one that did good, no, not one*; for all flesh had corrupted h's way upon the earth: *In facinus iurasse putes*, They had all as it were bound themselves with an oath that they would eate, and drinke to dishonour GOD. Yet it is said of Noah at this

Pro. 1. 14.

Damian. lib. 2.
epist. 18.

Psal. 1. 2.

G. n. 6. 12.

Chrys. 1. serm. 3.

Gen. 9. 11.

1 Cor. 15. 10.

Gen. 1. 27.

Eph. 4. 24.

Gen. 1. 28.

Plal. 8. 6.

time, that he was a iust and an upright man ; that he was a righteous man, Gen. 7. 1. but not untill he had found grace in the eyes of the Lord, Gen. 6. 8. *Qui vult, Christo debet, non sibi*: Doublesse by nature hee was as other men were, sinfull, corrupted : for Noah was *un-ken*, (though after the flood, yet certainly the roote of this corruption was in him before the flood) but by the grace of God I am that I am, changed, regenerated, sanctified ; so that his imputed righteousness could not cover ; or excuse the inherent wickednesse of any ; or could not merit for others (as the Papists speake of their painted righteousness no : but it is still true that the wickednesse of man, of every man, of all men ; was great in the earth :

Of Man? What? Man created in the image of God? principally in perfect righteousness, in perfect holmesse, so farre forth as was fit for any creature to receiue. Man? constituted and appointed of GOD to be Lord and King of the whole earth? Is his wickednesse become great in the earth? A monstrous metamorphosis! see! the image of God (so farre forth as it represented the sanctity and holmesse of God) was viterly defaced: originall innocencie strangely transformed into originall sinne; the will, which at first was free to incline to either part, was now become free, onely to chuse the worse part; Mans first in-

nocencie

nocens noken s^{he}. cloathed vpon with great wickednesse; *Ex. ag. oscar euntem* s^{he}.; Was't man that had thus corrupted his way vpon the earth? perhaps 'twas some other creature; a beast, a monster; if not really, yet comparatiuely, for *man being in honour had no vnderstanding*, but might be compared vnto the beasts that perish.

The place where man's great wickednesse was acted, was the earth; the whole earth: *The sound thereof was gone out into all lands*; for the earth was filled with cruelty. But was the earth onely troubled with it? *Tremenda celo pariter ac terris mala*, Was not God disquieted? the Angels grieved? heaven it self filled with the noyse thereof? Certainly, *nulla hora sine aliqua querela*, Their sinnes (like riches, *Prou. 23. 5.*) made themselves wings and flew to heauen, came v^p before God, alwayes (like the deuill) accusing man vnto God; calling for vengeance to fall downe vpon them; as *Abels blood*, *Solomes and Gomorrabs cry*, *Niniues wickednesse*: this is the nature of sin committed vpon earth, not to containe it selfe there, but to cry for vengeance to fall downe from heauen: especially great sinnes *lift v^p their voices and will not spare, crying a-loude in the eares of God*: So doubtlesse it was here the noyse of their sinnes committed vpon earth, filled euen heauen it selfe; and the cry that ascended must needs be great, because

Dial. 49. 20.

Gen. 6. 11.

*Senec. trag.
Mede. act. pri*

*Seneca de ira
beata 2. 25.*

*Gen. 4. 10. 12.
20.
Jonah 1. 2.*

cause the wickednesse committed was also great; for, *the wickednesse of man was great in the earth.*

Great: there was no hope that it could be otherwise; for the *roote* was *unholy*, the *fountain* was *impure*, the *inward man* was wholly corrupted: this *shamefull nakednesse* of man is *uncovered* in the words that shew the corruption of man; *All the imaginations of the thoughts of his heart were onely euill continually.*

Men doe not gather Grapes of thornes, or figges of thistles, an euill tree cannot bring forth good fruit; No more was it possible that the actions of man should be good *outwardly*, seeing the imaginations, the thoughts of mans heart were onely euill *inwardly*; as, if wee thinke ill, wee cannot speake well, for *out of the aboundance of the heart the mouth speaketh*: the inward corruptiō nourisheth & strengthneth the outward transgression: but *take away their wickednesse, and thou shalt finde none*: take away the *wickednesse of the heart, originall corruption*; and thou shalt finde no *wickednesse in the hand, no actuall transgression*; but where the one by the Spirit of God is not conquered, there the other is *irregular*: as here; mans outward transgression, (*wickednesse*) was great; because his inward corruption was also great: *All the imaginations of the thoughts of his heart were onely euill continually.*

At first God created man *all glorious within,*

Math. 7. 16.

Math. 12. 34.

Psalme. 10. 17.

in, and he might truly say, *My heart is cleane*; afterwards he requires of him *truth in the inward parts*; but now in steed thereof *their inward parts were very wickednesse*; not onely wicked, but wickednesse *in abstracto*, no mixture of goodnesse with it: euery word here fully confirms it; for not some, but *all the imaginations of the thoughts of his heart were euill*; not mixt, partly good, partly euill; but absolutely euill, exclusiuely euill, *tantummodo*, onely euill, which here excludes all other prædicates from the subiect; and that alwayes euill, *continually: ne gutta boni*, is the word of *Caluin* to expresse it, no drop of goodnesse, no little measure of true faith did abide in their corrupted heart.

By the *heart* is here vnderstood the *soule* of man, with all its *powers* and *faculties*; for as in *Philosophy* the heart is accounted the *seate of life*; so in *Diuinity* it is accounted the *seate of the soule*, which is the cause of life; it is the note of *Paræus* vpon the Text: when it is affirmed then *that all the imaginations of the thoughts of his heart were onely euill continually*; the meaning is, that the *soule* also (as well as the body) with all its *powers*, *parts*, and *faculties*, was wholly corrupted: as well the *superiour*, as the *inferiour* parts; as well the *rationall*, as *sensitiue*, and *vegetatiue* parts; as well the *minde*, *understanding*, and *will*, as *sensuality*; the *minde* subiect vnto *vanity*: the

C

vnder-

Psalm 51. 6.

Psalm 51.

In locum.

Ephes. 4. 18.

understanding quite darkned in matters concerning saluation; the Will depraved, nothing but ataxie, and rebellious disorder amongst all the affections; the Text heere speaketh worser things of them, *all euill continually*. The whole man was vtterly corrupted, in all parts, in euery part; inwardly with originall sinne, outwardly with actuall sinne; and the inward *corruption* appeareth by the outward *transgression*: yet no transgression, no sinne named, but all the *subordinate species* thereof included here in the *summum genus*, *great wickednesse*. All together shewes that they were all become abominable; no feare of God before their eyes; all dead in sinnes and trespasses; without God, and strangers from the common wealth of Israel: GOD looked vpon the earth, and behold it was corrupt: he looked downe from heauen to see if there were any that would vnderstand, he looked for righteousnesse, but behold oppression, he looked for iustice, but behold great wickednesse; all were gone out of the way: and I may fitly condemne them in the word of *Damianus*, *in obedientia obediunt*; they were carefull onely to be obedient to disobedience; a stubborne generation rebelling against God, and his commandements; or in the word of *Lactantius*, they were religious onely in irreligion, *Deos adorant et Deum negligunt*, the false gods were worshipped, the true God neglected; or rather in the word of the

Gen. 6. 12.

Lib. 6. epist. 26.

Lib. 7. in finit.
cap. 11.

the Apottle, *When they knew God, they glorified him not as God, and therefore forsaking God, they were forsaken of God, and so iustly became vaine in their thoughts, and their heart was full of darknesse, or all the imaginations of the thoughts of their heart was onely euill continually.*

In this generall corruption of the *old world*, wee plainly see what euery man is in himselfe by nature, before hee hath cast off the *olde man*: while we are yet *in puris naturalibus*, meere naturall men; destitute of grace, not sanctified, not regenerated, nor seasoned with the sanctifying spirit of God. we are all nothing else but a *lumpe*, a *masse* of siane: *fl-fh*, without any *spirituall life* in vs, and therefore cannot please God. *O quam contempta res est homo? Lord what is man?* What is man by nature? *as a thing of nought*; nought indeede: the description of euill it selfe (but for that he is composed of matter and forme) may fitly be applied vnto him, *absentia boni*, the absence, the priuation of all goodnesse: a rude and confused *Chaos*: like the earth in the beginning, *without forme*; not any thing in him wherein God delighteth: *voyd*, voyd of grace, voyd of the Spirit of God: darknesse is vpon the depth of his heart, the darknesse of error, the darknesse of ignorance: (for although there be *καταὰ ἐννοια* certaine common principles, common notions writ-

Rom. i. 21.

*in se d'seritur
à Deo, qui de-
serit Deum.
Fulgent. lib. 1.
ad Alommum.
p. 25.*

*Senec lib. 1.
quasi natural.
in praefatione.
Eial. 144 3. 4.*

Gen. 1. 2.

Cap. 3. de Spi.
et litteris.
citant. Zanch.
de lib. arbit.
tom. 4. p. 110.

Ioh. 11. 43. 44.

Lib. 2. in 81. ca.
1. Sect. 5.

ten naturally in the heart of euery man, as, that there is a God, and the like; yet this confused knowledge is no better then grosse and affected ignorance) which cannot bee remoued, vntill GOD which made light shine out of darknesse, suffer also the light of his grace, of his fauour, to shine vpon him; not able to moue himselfe to doe any thing that is good, vntill the Spirit of God moue vpon him. Saint *Augustine* confirms it; *Non potest homo boni aliquid velle, nisi adiunctur ab eo qui malum non potest velle*; A naturall man cannot moue himselfe to will any thing that is good, vntill GOD first moue him thereunto. *Lazarus* could not arise from his corporall death, vntill our Saviour called him *Lazare exi foras*, *Lazarus* come forth; No more can an vnregenerate man be rayed from his spirituall death, vntill God speake effectually vnto him, *Surge qui dormis*, Thou which art a sleepe, nay thou which art dead in sinne, awake, arise, or else hee shall still sit in darknesse, and in the shadow of death. *Pelagius* denied this: *Celestus* could not endure to heare that nature was so weake, and grace so powerfull: but their Doctrine perish with them, and that wee may knowe them to bee none of ours, *Caluin* hath well still'd them *Perdite frontis bestias*, Beasts who haue lost not

not onely all *humanity*, but also all sense, and feeling of their owne naturall *miserie*: Howsoever; the Scripture affirmes it; as, *wee are not sufficient of our selues to thinke any thing as of our selues, but our sufficiencie is of GOD*; It not sufficient to thinke; much lesse to will, to doe any thing without God: The Fathers maintaine it, both in part, and whole: in part; *Ab ipso est initium bonae voluntatis, ab ipso facultas boni operis*, It is *G O D* that first worketh in vs both the will and the deede, so *Fulgentius*. In whole; *Dei est totum quicquid sumus*, All that is good in vs, is first deriued from *G O D* vnto vs; so *Lactantius*. On the other side, vntill wee are quickened and refreshed by the liuely Spirit of *G O D*, wee are able to doe nothing but commit sinne, *Without mee you can doe nothing*, nothing that is good, and well pleasing vnto *G O D*: As all the thoughts, so all the workes of an vnregenerate man are onely euill continually; if not *quoad substantiam*, yet *quoad modum* (as *Zanchius* distinguisheth) if not according to the worke done, yet according to the manner of doing, in that it proceedes not from a liuely faith, and *whatsoever is not of faith, is sinne*: *Peter Lumbard* himselfe denies it not, *Non potest non peccare*, (saith hee) A man before regeneration is apt for

C 3

nothing

Cor 3.5.

Epi 4. ad
Probarum.Lib 2. in senten.
cap. 12.

Ioh. 15. 5.

De lib. arbit.
tom. 4. p. 114.

Com 14. 23.

Sententiarum
lib. 2. dist. 23.

nothing but to commit sinne; although the Schoolemen after him are gone in their crooked opinions they know not whither.

Ephes. 2. 3.

Howsoever, though others are blinded, either ignorantly; or wilfully; yet wee all doe, or should know what wee all are by nature, namely cast awayes, *The children of wrath, dead in sinnes and trespasses; I speake the truth in Christ, and lye not. 1. Tim. 2. 7.* Let vs therefore all, first, duly consider, and truly bewayle our owne naturall misery, that so the sight and sense thereof might direct vs vnto God in Iesus Christ for mercy. How long? how long shall wee trust in a broken reed? in our owne strength? as if by our owne arme wee could get our selues the victory; no: it is God onely that worketh all in all; let vs therefore denie our selues, let vs humble our selues before the Throne of grace, and we shall finde mercy to helpe in time of neede. *O si cognoscant se homines, homines,* O that men did know and consider that they were men, wicked men, conceived in sinne, borne in iniquity; that so truly deploring their great wickednesse, they might be moued to seeke vnto God in Iesus Christ for pardon, and forgiuenesse.

1 Cor. 12. 6.

Heb. 4. 16.

August. lib. 9.
confess cap 13

2 If the corruption of nature be conquered, and subdued in vs, and the life of grace breathed into vs; let vs bee truly thankfull vnto God, who hath mercifully called vs out of darknesse, into so great light; *Yee were some-*

sometimes as knesse, but now are you lights in the Lord. Darknesse by nature, light by grace; and thanks be vnto God who saueth vs by his grace, through Iesus Christ our Lord.

Ephes. 5. 8.

In the second generall part, you haue Gods obseruation of mans great wickednes; and thereupon his dislike and detestation; *When the Lord saw it, then he repented him that he had made man in the earth, and it grieved him at his heart;* both these in God are inseparable; but for orders sake I take them asunder, and so first you haue Gods obseruation thereof, the Lord saw it.

It was impossible that it could bee kept close or secret from his sight: for (saith God) *Doe not I fill heauen and earth?* Ierem. 23. 24. whence *Fulgentius* inferres, *Qui implet omnia, videt omnia*, Hee that filleth all things, seeth all things: though wee enter into our Chamber, and shut too the doore, yet there his all seeing eye vieweth and espieth vs: Alas, whither shall we, whither can we goe from his presence, who is present with vs, either by grace or vengeance whither so euer we goe: *not to heauen, for thou art there; not to hell, for thou art there also. Eant et fugiant te iniqui, et tu vides eos:* Trees in a Garden, or *Adams* Figge leaues, or any other shelters are too thinne to hide our sinnes from the sight of God: this cannot bee, for as the *mercy* of God is ouer all his workes, so the eye

Lib. 2. de personis Christi, ad Transmundum.

Psal. 139. 7.

Aug. confess. lib. 5. cap. 2.

Lib. 2. de per-
sona Christi,
ad Trasimun-
dum.
Cit. int. Ar-
niseo in epico-
me metaph.
p. 215.
Lib. 3. de natu-
ra Dei. cap. 2.
qu. 12. de scien-
tia Dei.

Habac. 1. 13.

Som. part. 3. q.
14. conclus. 5.
Gregor. de Val-
lent. in locum.
Vesusta. qu.
12.

eye of God is ouer all our workes, whether they be good, or euill: Hee seeth all things past, present, and to come, by his owne Essence; for *hoc est Deo videre, quod esse*, saith *Fulgentius*. And that not successiually, but as *Scorus* expresseth it (though in vnusuall, yet in significant tearmes) *In vno nunc, & presentialiter*: or (as *Zanchius*) *Vno intuitu*, or *Vno constanti et perpetuo videndi actu*, All at once: the Apostle confirms it, *all things are open and naked vnto his eyes: Heb. 4. 13*. Whatsoeuer wee doe he obserues vs, wheresoeuer we are, hee sees vs; *the Lord saw it*.

But that which he is here said to see is *non ens*, nothing: nothing in substance, though great in quantity, euill in quality, *great wickednesse*; the priuation of entity, and being; the ablsence of goodnesse: the question now may bee (that seeing *G O D is pure of eyes*) how he saw and obserued it; and then why he saw and obserued it? Gods seeing; and so consequently his seeing of wickednes, is called by the Schoolemen *scientia visionis*; which seemes to imploy, that to see, and to know sinne is in some respects the same act in God. First, then he seeth, obserueth, or hee knoweth sinne; and so here mans great wickednesse, not in it selfe for it is nothing, but *per bonum*, as *Aquinas* answeres, and other Schoolemen after him: or *in bonis*, as *Zanchius*, in that he sees it as it is a defect inhe-
rent

rent in that which is good: for when hee considereth the good, he cannot but therein see the bad; when he vieweth that which he made, he cannot but therewith see that which he hath not made. For example, the *subject* of sinne in euery man, be what it will, (whether *soule* or *body*) is good, because created of God: now, all euill is *inherent* in some good (which is *accidentally* the *materiall cause* thereof) and is also the priuation of some good: such is sinne and wickednesse: *inherent* in that which is good, and yet a priuation of that which is good: God then taking notice of the *subject* which is his, cannot but therein see also the defect, the priuation *inherent* in the *subject* which is not his. And as we by light see what darknesse is; by life we know what death is; by health wee vnderstand what sicknesse is; by vertue we discern what vice is: so God by goodnesse seeth and knoweth wickednes; one opposite, one contrary by an other: The deuill could tell that God knoweth good and euill, (although hee expressed not the manner how) *You shall be as Gods knowing good and euill.* Hee knoweth good by it selfe, in that it is his worke; euill by the good wherein it is *inherent*; for seeing that is not that which hee made, by the same act he knoweth that it is that which the deuill made, and therefore wickednesse; for he is that *wicked one from the beginning*: so

D

here

Gen. 3. 5.

here God may be said to see mans wickednes in the earth; in that hee saw and obserued wicked actions, the euill thoughts of man which was corrupted: therefore it is called *the wickednesse of man*: Man was the *subject* which was good; wickednesse the *inherent accident* which was bad; GOD then seeing, viewing, and obseruing man which he made, saw also therewith his great wickednesse which he had not made.

2 GOD saw, obserued, and knew mans great wickednes, but not, *scientia approbationis*, not to approoue of it: for (saith *Danid*) *Thou art the God that hast no pleasure in wickednesse*: and *thou canst not see euill, thou canst not behold iniquity*; not see it willingly, (as *Hierome* interprets it;) not behold it, to allow of it, no; but to punish it: *Non videt vt tribuat, videt vt retribuat, non videt vt prebet, videt vt iudicet*, so *Fulgentius* of all sinne in generall; God sees it, not to reward it, but to punish it, not to allow of it, but to iudge it, and to condemn it: And so he seeth our sinnes, ready to shoote out the *arrows* of his fury against vs; prepared to powre downe the *vyalls* of his wrath vpon vs, yullesse in time wee bring forth fruit meete for repentance.

Besides; by this seeing of God, two things are here farther noted: First, his *providence*: secondly, his *patience*. His *providence*; for first, it sheweth that he neglecteth nothing, no not the

Psal. 54.

Hab. 1. 13.

Lib. 2. de personis Christi
ad Trasimundum.

the least things that are, but considereth, obserueth, humbleth himselfe to behold the things that are done on earth; though the foolish body say in his heart there is no God, no provident GOD: though the wicked please themselves with trust, God hath forgotten, hee hideth away his face, and will neuer see it; Yet the Christian must hold, and sticke fast to this conclusion, Doubtlesse there is a God that vieweth, that iudgeth the earth, and therefore must alwayes be afraid to commit any wickednes in his sight.

2 Hereby is noted the patience, the long suffering, the forbearance of God towards the old world: *Expectat, dissimulat, sustinet*, Hee saw their wickednesse, but did not presently destroy them, in mercy expecting their repentance; he spread out his hands all the day long vnto this rebellious people, nay, all their life long, that he might draw them vnto him: hee spared them, that (if they would) they might be conuerted and healed; he punished them not at first, that they might repent, and not be destroyed at the last: He stayed long to the end that he might gather them together as an Henne gathereth her Chickens vnder her wings, but they would not: When the Lord saw this; that his patience was abused, that his providence was neglected, that his fauour and mercy in both was not regarded, but that wickednes was more and more dayly multi-

Psalm. 14. 1.

Psalm. 10. 12.

Psalm. 98. 10.

Bernard. ser. de triplici misericordia.

Esaie 63. 2.

phed; then it repented him that he had made man in the earth, and hee was grieved at his heart; which secondly is Gods dislike & detestation of mans great wickednes which hee saw: *when : then :* as it is in some translations.

This particule of time (*when*) doth not imploy any precedent ignorance in God (as if there had beene any time when he saw it not; No: for he saw it when it was, and fore-saw it before it was) but it shewes the accomplishment, the fulnesse of mans sinne; *Omne in prapiti vitium stetit*, The measure of their sinnes was now full, and therefore (euen in Gods owne iudgement) it was full time that it should be punished, *yea the time was come*. While their sinnes were small, God regarded it not, but when great, and yet no repentance, then he dislikes, and detests them.

Then : God neuer sees sinne, but hee detests it, and he neuer detests it vntill hee sees it. *Then :* we are not good, vntill GOD make vs so by his approbation, but we are bad before there proceedeth against vs from the heart of GOD any detestation. *Then :* Gods good lyking of the creature makes it a good creature; as in the beginning, *GOD saw that it was good, and then it was good*; but Gods disliking of the creature doth not make it a bad creature, but when sinne hath once corrupted vs, the cause of Gods detestation of

Innen. Satyr.
I.

Gen. I 31.

of vs, is onely in vs : or thus : Man was not therefore sinfull, because God disliked him, but because hee was sinfull therefore GOD disliked him : *Then is repented the Lord that he had made man in the earth, and hee was griued at his heart.*

To repent, and to bee griued here, signifies no more then GODS great *detestation* of mans great wickednesse, or of man for his great wickednesse : It shewes not any change or mutability in GOD, either in respect of his Essence, or of his decrees ; for the decrees of GOD are (as hee himselfe is) immutable : *I am the Lord, I change not* : Mala. 3. 6. *With him is no variablenesse nor shadow of change.* James 1. 17. Whence *PARANS* obserues, that this repentance of GOD is *mutatio euentuum*, or *operum Dei, non consiliorum*, A change in the worke and action of GOD, or (if you will) here in the affection of GOD, but not in the counsels and decrees of God ; a change from loue to hatred, the object whereof is the sinfull creature, *Thou hatest all those that worke vanity* : Formerly hee liked man, but now he dislikes him : formerly hee loued man, but now by reason of sinne, he changeth his affection, and detests him. Neither is hereby signified any reall passion, or perturbation in God, such as is incident to the nature of man in repentance ; *For GOD is not a man that hee should*

In locum.

Psalm. 5. 5.

1 Sam. 15. 29.

repent, not repent as man: He is *Actus purissimus et simplicissimus*, A most pure and a most simple Act, not subiect to any composition, and so consequently voyd of all humane passion, and perturbation. But this is spoken only *analogice*, after the manner of men, because it is spoken for the capacity of men: we cannot conceiue how God should dislike and detest any thing; vnlesse it be expressed vnto vs by such words as shew our dislike, our detestation of any thing: therefore (that we might vnderstand) the words are fitted to our capacity; *it repented him, hee was grieved at the heart*, which (I say) shewes nothing else, but Gods great *detestation* of mans great wickednesse, or of man for his great wickednesse.

In locum

Caluin giues the sense of these words thus: God (saith he) doth now so farre detest man, that he doth (as it were) denie him to be his creature; *Non est hoc opus meum*, This is no worke of mine, I acknowledge it not, I know it not; I made man right, how is he thus fallen? What is this degenerate and adulterate creature? Whence is this great wickednes? not from me, I infused it not; onely I dislike it, I detest it.

*I. nobis. de
ad. D. 1. 7. 1.
cap. 7. lib. 4. de
vitiis. Dicit
Berthelin. de
grat. et lib. ar.
dist. 10. p. 742.*

This *detestation* of man for sin, or of mans sinne, is otherwise called by Diuines a positive hatred in God towards his sinfull creature: for there bee two degrees of hatred in God:

God: the one is *negative*; when, as an absolute Lord hee bestowes his speciall loue on some, and denies it vnto others, because it is his good pleasure so to doe: as, *Jacob haue I loued, but Esau haue I hated*: This is not here meant: The other is *positiue*, when he hates and detests his creature for some sinne committed; so it is here: *it repented him*, that is, by a positiue hatred hee disliked and detested his creature; for as repentance in man is an hatred, a detestation of sinne; so repentance in God may be said to be an hatred, a detestation of the sinner for sinne.

Rom. 9. 13.

Those that say that repentance and griefe are in God *per effectum*, onely by the effect thereof; affirming the effect to be the recalling, the vndoing, the change, the abrogation of some thing formerly done, or determined to be done; say (in a manner) the same thing: for this change of the worke, or action of G O D, is last intended in the heart of God, and followes vpon some thing that first moues him to dislike, and to detest his work, and therefore to change it; for hee dislikes it not but for some cause, and hee changeth it not but because he dislikes it: Therefore
 1 God sees some cause why he should dislike his worke. 2 Vpon this he *positiue* dislikes and detests it. 3 Vpon his detestation of it followes the vndoing, the change of that worke which formerly hee had made: so
 here:

here : First, God sees mans great wickednes.
 2 This moues him to repent ; to be grieued :
 to dislike, to detest it : 3 Vpon this follo-
 weth the change, the vndoing of the worke:
 formerly he made man, but now (moued by
 his sinne) he repenteth, he detests him, and
 therefore will vnmake him againe ; so it fol-
 loweth in the Text ; *Therefore the Lord said,*
I will destroy from the earth the man whom I
haue created : which is the third generall, re-
 uealing Gods determination and resolution
 concerning mans destruction.

Euery word hath its weight : *Therefore :*
 if man should dispute, or plead with GOD ;
Quid feci, quid conuerui, quid peccam pater ?
 What euill haue I done ? Here's an indite-
 ment put vp against him, able to condemne
 him ; *His wickednesse great, his thoughts euill*
continually : *Therefore :* see ! GOD is neuer
 prepared to punish vs, vntill our sinnes first
 moue him thereunto ; But when they are
 ripe, then hee cuts vs downe ; when they are
 full, then he comes in fury against vs ; when
 the cry of them is so great, that they disquiet
 him in heauen ; then, then hee comes downe
 on earth to punish, and to destroy vs ; wee
 need not instance in the destruction of the *So-*
domites, or Amorites, or Egyptians, or any o-
 ther people who haue iustly felt the punish-
 ing hand of God ; we haue a fresh example at
 home among our selues ; for how haue wee
 lately

lately been punished (that I may not say with a *totall* yet) with a *partiall*, and *temporall* distinction, most iustly inflicted vpon vs by the plague of pestilence, a plague incurable, but that God in mercy hath layd to his hand and helpt vs; for which his name be blessed for euermore: but I appeale to your owne consciences, did we not *deserue* it? Did not our sinnes first moue, and prouoke him to stretch out his hand against vs? The plague indeed was great, but was not the cause thereof, (our wickednes) great? our *Hierusalem* wept for her dead continually; but were not our actions first *euill* continually? certainly; therefore; and for none other cause did Gods anger & wrath thus burne like fire against vs; the cause of our destruction was in our selues, and it was his great mercy that wee were not all vtterly contumed. So here GOD threatned, nay brought destruction vpon the olde world, but their sinnes were the cause of all: both the *εσωτερικη*, and *εξωτερικη*, both the inward and outward cause: *Terra non ante a. quam diluuii perditā, quam scelerum collunie submersa*: The world was first drowned in sinne, before it was drowned and destroyed for sinne: The cause, *the euill of sinne*, was first in man; though at last *the euill of punishment* came from God.

Againe, therefore: see! God renders a reason of his actions vnto man: in iustice he

E

might

Anno Dom.
1625.

Hierom. La-
men. 1.

Caluinus in
textum.

Rom. 9. 18.

might bruile vs, and *breake vs in peeces like a Porters vessell*: but in mercy hee warnes vs before he strikes vs, and when hee strikes vs, that it might appeare that he is a iust G O D, and that man might haue no cause iustly to accuse God: Indee in matters of election and saluation no reason is giuen why *one is chosen and another left*, no reason but this, *I will haue mercy on whom I will haue mercy*; because the *iudicia*, the *favor gratuitus*, the cause of our saluation is wholly in God, and he *may doe with his owne what he list*; but in matters of destruction, whether temporall or eternall, vsually a reason is rendred vnto man, because the *uiciorum*, the efficient cause thereof is wholly resident and inherent in man: *Therefore*, that man *when* he is punished, might not iustly murmur against God, the cause *why* he is punished, is first opened and declared vnto him by the mouth of G O D; *Therefore the Lord said, I will destroy from the earth the man whom I haue created.*

Caluinus &
Parrus in tex-
tuum.

Reuel. 5. 3.

P. 378 in
Gen. 6. 7. 3.
& 7.

The Lord said: Gods saying is Gods resolution, which sometimes is kept close and secret within his owne breast for euer, not to be opened by any man either in heauen, or in earth, or vnder the earth, like the book in the *Revelation sealed with seven Seales*; sometimes declared & reuealed in due time to the sonnes of men: This here was kept secret from the beginning, but now at last made knowne (as

is

is supposed) to the Fathers then surviving, *Methuselah, Lamech, and Noah*: whereof *Lamech* died five yeares before the flood, and so almost five yeares before his Father *Methuselah*, who dyed that selfe same yeere that the fountaines of the great Deepe were broken up, and the windowes of heauen opened, *Gen. 7. 11.* Onely *Noah* with his family was left alone to see the miserable end of all flesh, and hee saw it: but I am yet at Gods determination, Hee said I will destroy from the earth the man whom I have created.

God said it, and did not repent, because man to whom hee said it did not repent. Doubtlesse there was a mercifull condition included in this resolution, as there is in all of the like nature: sometimes expressed in the word of God; as, except you repent, you shall all likewise perish: And if thou wilt not watch, I will come on thee as a Thiefe, and thou shalt not know what houre I will come vpon thee. Sometimes vnderstood, as yet *fourty dayes and Ninieveh shall bee overthrowne*, Yet *Ninieveh* was not overthrowne, because it repented in sackcloth and ashes: so here I will destroy man, was a conditionall resolution; in sensethus much, if he repent within the space of 120 yeeres (for so long time was allotted him) well: then he shall save his life from destruction: if not, afterwards he cannot, hee shall not escape from the wrath to come: for the

Gen. 5. 26. 31

*Excellens in
Chrono. p. 3.*

Luk. 13. 3.

Reuel. 3. 3.

Jonah. 3. 4.

Gen. 6. 3.

sentence is gone out, not to be changed, not to be altered, vnlesse man repent; I cannot repent, I haue said it, and must doe it; *I will destroy him.*

And yet (doubtlesse) it griued him at the heart, to consider that he must arme himselfe in iustice and furie against man: *Humani generis iactura dolori*, God had rather be a mercifull GOD (if the subiect bee capable) then a furious GOD: to punish and destroy is *opus alienum*, a worke not proper to his mercifull nature. At the generall resurrection *the dead in Christ shall rise first*, it pleaseth and delighteth him much to doe works of mercy. And when wee shall all appeare *before the tribunall seate of Christ*: the sentence of absolution shall be pronounced before the sentence of condemnation; *Venite, come vnto me, before, ite, depart you from mee*: God is loath to let his fury be predominant. But *despise not the riches of the bountifulnesse, and patience of God*; for where mercy a long time wil not preuaile, there iustice at last must take place. Though God be *munificus in gratia*, yet he will be *magnificus in iustitia*, though he be *numerator copiosissimus*, yet hee will be *remunerator aequissimus*, when sinne by the mercy of God cannot be timely stopped, sin by the iustice of God shall bee seuerely punished, *I will destroy him.*

See! *faciamus* is become *delebo*; let vs make man

*Quid. Meta-
mor. fab. 9.
lib. 1.*

Bernard.

1 Thess. 4. 16

Math. 25. 41.

Rom. 2. 4.

*Bernard. serm.
3. in annun.
Domini.*

man become new, not let vs, but I, I will destroy man. An hard matter to create, but (it seemes) easie to annihilate: when man by sinne hath once lost the fauour of God, hee remaines afterwards as nothing; nothing in the minde of God, he regards him not; nothing in the hand of God, he casts him off as a thing of nought; as fewell for the fire, as matter for his wrath and fury, *I will destroy him.*

Alas: there was yet no *Abraham* borne to plead for the world, as he did afterwards for *Sodome* and *Gomorrhah*: No *Lot* to intercede for any Citie as hee did for *Bela*, or *Zoar*. No *Iob* or *Daniel* to deliuer their owne soules by their righteousnesse, *Ezech. 14. 14.* or if there had, *would the Lord haue beene entreated for the land?* Certainly no; because the same God that saw the great wickednesse of man, saw also the great impenitency of man, which did more exasperate his wrath against them: Therefore he will destroy man, euery man; from the earth, from the whole earth: *lungitur in culpa, non seperantur in pena*, (as *Cyprian* spake in an other case,) all together had their portion in sinne, therefore all one with an other shall haue their portion in destruction. The corruption of the world was euery way generall and vniuersall: in respect of the sinners, *man*, euery man, all men: in respect of the sin, *wickednes*, a general terme; or *all the imaginations euill*: in respect of the

Gen. 18.

Gen. 14. 2. &
12, 20, 22.

Lsb. 1. 54.

Rern. ferm. de
crip. coheren-
tia.

Senec. de vita
beata. cap. 18.

Pfal. 69. 16.

Math. 24. 39.

2 Pet. 3. 10.

1 Ioh. 2. 18.

place in the earth, in the whole earth : in re-
spect of time, *continually* : the destruction
then shall be suteable, and answerable to the
corruption: *Culpainnata, pena cognata*, this
vniuersality of sinne iustly deserved an vni-
uersall punishment: *Therefore the Lord said,*
I will destroy from the earth the man whom I
haue created.

Dictum factum : God said it, and God did
it : the instrument whereby he made his fury
to be knowne, was the water : for while they
were all *in alto vitiorum*, in the depth of their
finnes, *The deepe swallowed them vp ; the waters*
went euen ouer their soules : the windowes of
heauen were opened, and all men on earth were
drowned. O iust and righteous God ! And
yet such was their security in sinne, that *they*
knew nothing till the flood came and tooke them
all away.

Their security must be no patterne for vs ;
their wickednes no example for vs : no : least
(as they) we be all taken vnawares : for the
same God that hath destroyed the *olde world*
with water, hath threatned againe to destroy
the *new world* with fire : Ere long *the elements*
shall melt with heat, and the earth shall be burnt
vp. So that there is no time allotted vs to
stana in the way of sinners ; for if wee continue
in sinne now, when shall we be saued ? this is
the last time, the last generation, the last dayes,
nay, not so much, *rex regum* the last houre ;

the

the Lord will come, and will no tary. We must not therefore deferre our repentance from day to day, but *while it is called to day; turne to the Lord our God:* and yet how slacke are wee in turning? as if God were slacke in conning; rather we returne *like the dogge vnto his vomite, like the Sow to her wallowing in the mire: He that is filthy will be filthy still:* The Drunkard loues his beastlinesse; the Vsurer likes his couetousnesse; the Adulterer smiles at's wantonnesse: Doth God see our wickednesse, and are not wee ashamed? Doth hee repent for vs any wayes, and doe wee repent for our selues no wayes? Is his heart grieved, and is not ours touched? Obstinate sinners! know we not that *in the hand of the Lord there is a cup, and the wine is red?* A cup of vengeance, a cup of fury which hee will powre downe *upon the hayrie scalps of those that goe on still in their wickednesse:* Haue vve forgotten that *the axe, the sharpe vengeance of God, is layd vnto the roote of the tree, and enery tree that bringeth not forth good fruit shall be hewen downe, and cast into the fire, euen into that fire which neuer goeth out?* Are wee now to learne that if men will not repent, will not turne in time, God will *whet his sword, and bend his bowe, and make it ready:* Whet his sword to punish them sharply; bend his bowe to punish them speedily; or whet his sword to cut them downe in this life, bend his bowe

Heb. 10. 37.

2. Pet. 2. 22.

Psal. 75. 9.

Math. 3. 10.

Psal. 7. 13.

2 Pet. 3. 11.

Eph. 5. 8.

2 Pet. 1. 10.

to reach them, and dart them in the life to come: *What manner of persons then ought wee to be in ho'y conuersation and godlinesse? wherefore let our loynes be girt about, as men alwayes prepared to meet the Lord in the Ayre: Let our lights be still burning; that the diuell himselfe may know, that though we were sometimes darknesse, yet now wee are light in the Lord: let vs walke as children of the light, and then wee shall not, wee cannot be cast into outer darknesse: that was prepared of old for the deuill and his Angels: But wee are Gods; Gods by election, if our light so shine that it may be seene that wee are Gods by our conuersation: wherefore make your election sure before men by your good life; and then you may be sure that you are elected of GOD in Iesus Christ vnto eternall life: of which life God make vs all partakers in Iesus Christ our Lord. Amen.*

FINIS.

ABRAHAM'S
TRYALL.

A Sermon Preach'd at *Winchester*:
Septembr. 12. 1624.

By IOHN GUMBLEDEN
Master of Arts.



LONDON,
Printed for HENRIE CRYPS of
Oxford. 1627.



ABRAHAM'S TRYALL.

GENES. 22. VER. 1. 2.

After these things God tempted Abraham, and said unto him Abraham, who answered, here am I. And hee said unto him, take now thy sonne, thine onely sonne Izaack whom thou lovest, and get thee into the land of Moriah, and offer him up for a burnt offering upon one of the mountaines that I shall shew thee.



HE Text is a briefe narration of Gods charge vnto *Abraham* concerning the immolation, and offering vp of his sonne *Izaack*: *Nouum praecepti genus*, strange; that a Father should be commanded to slay his sonne; yet not strange because God commands it: To haue done this (indeede) without the commandement

*August serm.
73. de tempo.*

Serm. 73. de
tempo.

of God had beene wilfull murther; and not to bee ready to doe it when GOD commaunds it, had beene open rebellion, and disobedience: *Abraham* here can be accused of neither; 1 Not of rebellion, nor of disobedience; for, *Ecce ego*, no sooner had God spake vnto him, but presently hee answered, *Here am I, ready to doe thy will, O God.* 2 If he had slaine his sonne, yet hee had still beene, *parricidia sine crimine* (as *St. Augustine* pleades for him) an innocent Parricide, a man-slayer not guilty of blood; because hee had Gods speciall warrant to doe, what hee was ready to doe, for *God said vnto him, take and offer him vp for a burnt offering.*

To make this yet more plaine, you must note that this charge is here giuen vnto *Abraham* for two respects. 1 *Ad probationem*, to try his faith, whether hee would obey God, or no: 2 *Ad demonstrationem*, to shew then euen vnto *Abraham*; and afterwards vnto all succeeding ages, that *Isaack* (whom GOD commanded to be sacrificed) was but a type, a figure of Christ; that *Agnus Dei*, that immaculate Lamb of God, who is the fulnesse of time was offered vp vpon the Crosse for mans redemption. So that if your attentions be diligently fixt on both these: on *Abraham* as he was tryed; and on Christ in *Isaack* praefigured, then (doubtlesse) that which here at the first view seemes to bee *durus sermo*, an hard saying,

saying, *offer him vp for a burnt offering*; this (questionlesse) by this meanes may be plaine and easie to be vnderstood.

Note then; it is God that chargeth and commaunds this fact to be done: Therefore (without controuersie) the fact lawfull; for as God cannot be vniust *inbendo*, in commanding; so *Abraham* could not be wicked *obtemperando*, in obeying; neither must any one iudge amisse of God, or *Abraham*, *audiendo*, while they shall heare what is recorded of both in this present history.

In the Text, you haue two generall parts:

- 1 Gods charge.
- 2 *Abrahams* obedience.

1 Gods charge: *He tempted Abraham, and said vnto him, Abraham, take now thy sonne, thine onely sonne Isaac, whom thou louest, and get thee into the land of Moriah, and offer him vp for a burnt offering.*

- 2 *Abrahams* obedience; *here am I.*

In the charge againe you may consider three particular parties, as,

- 1 You may note *quis inbeat*, who it is that commands this fact to be done: *God.*
- 2 *Quis feriat*, who it is that must slay, or offer vp his sonne: *Abraham. God tempted Abraham.*

3 You may note *quem feriat*, whom hee must offer vp: *Isack, his sonne, his onely sonne whom he loueth.*

To all this here are also annexed two other circumstances; as,

1 The circumstance of time when this must be done; *after these things.*

2 The circumstance of place, where this must be done: *in the land of Moriah*: and there not vpon any mountaine, but vpon the appointed mountaine: *Vpon one of the mountaines that I shall shew thee.*

So that God here is the *primum agens*, the *primus motor*; all things are directed by his counsell: *Abraham* is the *instrumentum cooperatiuum*, the actiue instrument to execute this charge: but in the meane time, *where is the Lambe for the burnt offering?* *Isaack*, hee onely is the patient: for him onely the wood, and the fire, and the knife are prepared, and yet behold *Abraham* is obedient still, *here am I.*

I begin with the first *Party*, or *Agent* in the Text, *God*; together with the circumstance of time when *Abraham* was tempted; *After these things God tempted Abraham*: *After these things*; that is, after it was promised that he should bee made *in gentem magnam*, a great Nation, and that by that sonne whom *Sarah* should beare vnto him: after God himselſe had affirmed that an *euerglasting coſenants* should bee established with *Isaack*: euen after this is *Abraham* tempted to offer him vp: see how wonderfully God effecteth all things in due

season,

Gen. 12.2.

Gen. 17.10.

season, for if *Abraham* had bene tempted to offer vp a reasonable sacrifice, a burnt offering, while as yet hee thought that *Sarah* had bene barren, and knew himselfe to be old; then there had not bene an *Isack*, a sonne, an onely sonne, whom hee loued, to haue bene offered vp: if there had not bin such a sonne, his faith could not haue bene so well tryed, if his faith had not bene tryed, his obedience had not appeared: but now all these here meete in one: *Isack* is borne, and must be slaine; *Abraham* is tempted and will obey, because he is tempted of God: *GOD tempted Abraham: Tentauit Deus, God tempted him.*

To tempt (at the first view) seemeth to be an action vnfit for God; and if I say that *God tempteth no man*, I haue Saint *Iames* his authority for it. *Iam. i. 13.* so that what *Moses* here affirmeth, *Iames* there seemeth to denie; and yet certainly both were *Soundest*, both spake as they were moued by the holy Ghost: wherefore wee must obserue that these two places, this in the Text, *God tempted Abraham*; and that of St. *Iames*, *God tempteth no man*; these two places of Scripture are to be vnderstood *κατ' αλλο, & αλλο*, not in one and the same sense: Because this word (to tempt) is taken two manner of wayes: as first, it signifieth to examine, to proue, to try; and so *GOD* tempteth; that is, examineth our constancie, tryeth

2^o Pet. 1. 12.

2 Cor. 6. 15.

August. serm.
72. de temp.

August. Epist.
116.
Hermans in 1^a
cor. 1. 9. 23.

eth our faith, proueth our patience by this or that temptation. Secondly, it signifieth to prouoke, to incite, to stirre vp vnto sinne, and so the Deuill tempteth. God then *tempteth no man*, as Saint James affirmeth; True: not *ad peccatum sollicitando*, by inciting and prouoking him vnto sin: yet God tempted *Abraham*, as here in the Text, but it was *explorando* by prouing, and trying his faith and obedience: and thus both these places are reconciled: God tempteth onely to try vs, the deuill vterly to destroy vs. As then the Deuill hath his temptation, so I may safely say that God hath his temptation: but not one and the same; *There is no communion betweene God and Belial*. For in that sense that God is said to tempt no man, namely, not vnto sinne, so the Deuill tempteth euery man: Contrariwise, in that sense that God tempted *Abraham*, and his children; namely to try and proue their Faith; thus the Deuill tempteth no man: For as God tempteth, *ut doceat*, to the end that he may teach and instruct his children, so the Deuill tempteth, *ut decipiat*, to the end that he might deceiue (if it were possible) even the Elect of God. Whence Saint *Augustine* well distinguisheth of a two fold temptation: the one is *deceptionis*, or *seductionis*, (as other Diuines speake) a temptation whose principall ende is to deceiue and seduce: the other is *probationis*, a temptation

tation, whose end onely is to try, and proue vs whether we will abide constant towards God, or no.

The first of these two temptations is proper onely vnto the deuill, hee onely is that, *id est*, that *enemie*, who, *while men sleepe*, soweth tares among the good corne: namely wicked thoughts in our hearts, euill words in our tongues, sinfull actions in our hands: *Hereses inter fideles, doles inter simplices, lites inter pacifices* Heresies among the faithfull, deceit and fraud among the simple and innocent, discord and dissention, among those that are at peace, and quiet in the land. It is the deuill onely that is *id est* *annulus* that destroyer: *id est* *annulus* that tempter; that tempteth and prouoketh vs vnto sinne, that hee might destroy vs both body and soule in hell *Vnde malum, unde culpa* (saith *Chrysologus*) whence is all euill, all euill of sinne? whence proceedeth all iniquity but from this impure and corrupt fountaine? Let no man then say when hee is tempted, when hee is prouoked vnto sinne, *Let no man say that hee is tempted of God: for* (saith *St. Iames*) *God cannot bee tempted with euill*; therefore, not tempt vnto euill, not tempt vnto sinne: as much in sense as to say, that God cannot be the Author of our sinne (as it is sinne) neither *ut dirigens*, as a director and leader thereunto; neither *ut inclinans*, as a mouer and prouoker thereunto; nor *ut ex-*

Math. 13. 25.

Chrysol.

Ruel. 9. 11.

Math. 4. 3.

Serm. 12.

Iam. 1. 13.

Rom. 9. 22.

Lib. 1. ad Mo-
ni.Augustin lib.
octogint. triu
Questionum
quæst. 3.In Syrach. p.
196.

queus as an accomplisher and finisher therof: This, this is that nothing that GOD neuer made: for though some men in the sight of God be *vasa iræ* (as it is in the Apostle) *vessels of wrath* prepared for destruction: yet (as *Fulgentius* noteth) none in respect of Gods appointment can be said to be *vasa culpa*, vessels of sinne, as if hee did powre their malice and sinne into them: No: *Deo auctore nemo fit deterior*, Our wickednesse is not from God; but partly from the deuill partly from our selues: from the deuill in that he tempteth and stirreth vs vp vnto sinne; from our selues in that wee willingly hearken vnto his temptations. So that God hath no hand at all in the anomie, ataxie, or (if I may so speake) in the wickednesse of our sinnes. *Perkins* vseth many words to confirme it: God (saith he) neither willeth, nor appointeth, nor commandeth, nor causeth, nor helpeth sinne, as it is sionne: but forbiddeth it, condemneth it, punisheth it. And yet wee finde in the 45. Chap. of *Esay*, ver. 7. that God saith of himselfe, *I forme the light, and create darknesse, I make peace, and create euill*: I create euill: and the Prophet *Amos*, Chap. 3. v. 6. questioneth thus, *Shall there bee euill in the Citie, and the Lord hath not done it?* These and such like places at the first view seeme to accuse God of sinne, and to make him the principall Author of our iniquity; but they proue nothing lesse,

lesse, being rightly vnderstood : Wherefore we must distinguish with *Aquinas*, and others, of a two-fold euill : the one is *malum culpe*, the euill of sinne, the other is *malum pene*, the euill of punishment for sinne : if wee say that God is the Author of the euill of punishment for sinne, wee say the truth and lye not ; for oftentimes (as a iust Iudge) hee punisheth sinne by sinne, one sinne by another : and so he is said to create, and to doe euill : but to say that he is the Author of the euill of sinne, as it is sinne, as it is *ἀνομία* the transgression of the Law, to affirme this is blasphemie : for God doth not first make vs sinfull, and then punish vs, but because wee are sinfull, therefore hee punisheth vs ; hee himselve in the meane season being free from all sinne. I may say now with the Apostle, *Numquid iniquitas apud Deum ? Is there any vnrighteousnesse with God ?* God forbid : or is there any temptation vnto vnrighteousnesse with God ? God forbid. So that wicked and vngodly men are still left *ἀναπολόγητοι* without excuse : they cannot, they shall not acquit themselues before the Tribunall seat of Christ, and impute their sinnes either vnto GOD, or vnto the starres, or vnto fortune ; No : within them is the roote of their sinne and destruction : and euery man is tempted, tempted vnto sinne, not when God tempteth and proueth him, but when hee is drawne away by his owne cencu-

*Prima prima
quest. 9. art. 2*

Rom. 9. 14.

Piscence, and is enticed; then when lust hath conceived, it bringeth forth sinne, and sinne when it is finished bringeth forth death: Iam. 1. 14. So that to tempt in the first sense that is to incite, to prouoke, to stirre vp vnto sinne, this kinde of temptation is proper only vnto the deuill.

The second kinde of temptation is *probationis*, that whereby the faithfull are examined, proued, and tryed as gold in the fire; and this belongeth onely vnto God: who tempteth, that is, tryeth and proueth his children *in iusticiis* to exercise their faith, their zeale, their patience, to the end that at last he might giue them the crowne of life: and in this sense God is here said to tempt *Abraham*; that is, he proued and tryed his faith and obedience in commanding him to slay his sonne.

But in that God is here said thus to tempt, to trie *Abraham*; wee must not imagine that this tryall doth, or can praesuppose any ignorance in God: for in himselfe he is omniscient, hee knoweth all things; *Κατασκοπεύων* (saith *Dauid*) hee is *the searcher of our hearts and reines*, hee knoweth all our thoughts long before: *Nec surdus, nec Tiresias*, All things are open and naked in his eyes, for shall not hee that made the eye see? Yes; *totus oculus*, hee is (as it were) all eye, for nothing can bee kept secret or hid from his sight: Doubtlesse then hee knew what was in the heart of *Abraham* long before, and yet (behold) he tempts him,

he

Heb. 4. 13.

P sal 94. 9.

He tryes him : not as if hee were ignorant what should come to passe, but for two other respects; First, that *Abraham* himselfe might know himselfe, for although hee had receiued many great priuiledges and blessings from the hand of God : yet God would haue him consider that he was but a man, and therefore subiect to temptations; nay, the greater his faith, the greater shall his temptations be; for as our faith, so our temptations haue their degrees : to the end that wee might not bee puffed vp, but at the best acknowledge our selues to be but dust and ashes :

— *Sibi Consul*

Ne placeat, curru seruus portatur eodem :

God oftentimes deales with his children, as he did sometimes with *Paul*, hee giues vnto them *a sting in the flesh, and the messenger of Satan*, to buffet them that they might not be exalted above measure. 2 God thus tryed *Abraham*, that so his faith and obedience might appeare vnto men, vnto vs, that we also might learne to walke in the steps of the faith and obedience of our father *Abraham* : what so euer is done, is done for our learning; thus God oftentimes teacheth one man by an others example; hee tryeth some, that others thereby might learne to try themselues.

Yet those whom God to this end tempteth, are not all tryed after one and the same manner : for *to proue his faith*, shall be bereft

Inuen. Sisy. 10.

2 Cor. 12. 7.

Iob 1.

Reg. 22. 27.

Act. 16. 23.

Deut. 4. 32.

In textum.

Reg. 12. 2.

of all his wealth and children; *Daniel* to try his zeale shall bee cast into a Lyons denne; *Micaiah* to sound his patience, shall be fed with the bread of affliction, and the water of affliction; *Paul* and *Silas* to examine their constancie, shall be whipped and imprisoned; these certainly were great temptations sent from God himselfe to trie his children, to examine his chosen: and yet (behold) a greater then all these here befallerth *Abraham*: which will plainly appeare in the examination of the charge and temptation it selfe: as, take now thy sonne, thine onely sonne *Isaack* whom thou lovest, and get thee into the land of *Morrah*, and offer him up for a burnt offering upon one of the mountaines that I shall shew thee. Wonderfull! If we enquire of the dayes that are past which haue beene before vs, since the day that God first created man upon the earth, and if wee aske from the one end of heauen vnto the other, we shall neuer heare the like: many are the troubles of the righteous, many are the tryalls of the faithfull, but neuer any to be compared with this: *Fulminat à calo Deus* (as *Caluin* speaketh) God doth now (as it were) thunder from heauen, and euery word is (if I may so speake) fulmen te-rebrans, as it were a blast of lightning to dazell the eyes of *Abrahams* faith: Hee had often beene tempted and proued of GOD before: either immediately by the mouth of God himselfe: as, get thee out of thy Country,

and

and from thy Fathers house: or by others immediately, according to the permission of God; as by Pharaoh and Abimelech, who tooke away his wife, and at last by Sarah her selfe, with cast out this bond-woman and her sonne: this no doubt was grievous in the sight of Abraham: but all these his former temptations, compared with this heere recorded in the Text, all were as nothing: GOD doth now thorowly sift, try, and examine him, now hee must haue *πανοπλια* the armour of God: or else, it is impossible that he should stand being thus tempted, thus tryed of God: for see! his heart is tryed in respect of his affection, *Take now thy sonne, thine only sonne Isaac whom thou louest*: his feete are tryed, *get thee into the land of Moriah*: his hands are tryed, *offer him vp for a burnt offering*; his eyes are tryed in beholding this sad spectacle; the knife, and fire in his owne hand, the wood couched, and at last *Isaac* his sonne bound, and layd vpon the Altar: in all these his faith is tryed, and still it is found constant: yet if we view this charge well, wee shall finde that euery word is enough to adde (that I may not say weakness vnto his faith) yet doubtlesse sorrow vnto his soule: for, *take now thy sonne*.

Now; when thou art old; when thou thinkest that thou art past all the tempests, and stormes of temptation that can befall thee: when thou hast most neede of comfort, and conso-

Gen. 12. 8. 20.

Gen. 21. 10.

Gen. 22. 9.

Iob 1.

Luk 12.

consolation; now I commaund thee take thy sonne: see! in the midst of a calme comes a storme: when wee thinke our selues most secure; then are we neereſt danger: The Sea-fairing man oftentimes falls vpon a Rocke, when hee thinkeſ that *hee is neere the haven where hee ſhould be*: the Souldier ſometimes dreames of peace and victory, when *his enemies are ready to ride ouer his head*: then when *Iob* thought nothing leſſe, ſuddaine newes was brought, that his children were ſlaine, and his cattell taken away: then, when the rich glutton thought that he ſhould liue many yeares, euen then was his ſoule taken from him: and here while *Abraham* thinkeſ that all things are well, he is to be deſtroyed of the comfort and ſtay of his age; *Take now thy ſonne*; which tells vs, that at all times wee muſt commit our ſelues, and the ſucceſſe of all our labours wholly vnto the prouidence of God, and not truſt in a broken reed, nor rely too much vpon any thing that this world affords, whether wiſe or children, wealth or friends, beauty or ſtrength, or any other tranſitory vanity whatſoeuer, becauſe theſe may be taken frō vs in an houre when we look not for it, in a day when we expect not, wee may be deſtroyed of them: ſo it was with *Abraham* here: *Take now thy ſonne*.

Thy ſonne; not thy ſeruant, nor thy bond-man, nor a ſtranger within thy gates: though
it

it might much haue grieved him to haue offered vp euen such an one: for that of *Seneca* was euer true; *Vil sum sanguinis summa parsimonia*, Wee must not be prodigall of any mans blood; be he neuer so meane and vile in our eyes: but to make his griefe the greater, he must take his sonne; yea, and that *filium unicu[m]* to, his onely sonne: *Sarah* was now become barren indeed, and could not beare him any childe; yea, *Ishmael* was already cast out, and disinherited, and could not be receiued in againe: onely *Isaack* remains. *Isaack* whom GOD loued, for in *Isaack* shall thy seede bee called; *Isaack* whom *Abraham* loued, for with *quem dilexisti*; him whom thou louest, his greefe is heere exasperated; for, *this is the heire*; and this heire must be killed; offer him vp for a burnt offering.

While the charge went no farther, then take now thy sonne, thine onely sonne *Isaack* whom thou louest, there was good hope left that all things might goe well; because for ought that *Abraham* knew, he might haue receiued none other charge concerning his sonne *Isaac*, then *Hagar* concerning her sonne *Ishmael*; Take up the childe, and hold him in thine hand: or the *Ioseph* concerning Christ the sonne of the Virgin *Mary*, Take the Babe, and flye into *Egypt*, or the like. But when he heares that hee must offer him vp for a burnt offering; when he knowes that his flesh, and bones, and

H

finewes

*De Clem lib.
2. cap. 1.*

Gen. 27. 12.

Gen. 27. 13.

Matth. 2. 13.

Leuit. 6. 3. 10.

2 Sam. 18. 32.

Luc. 7. 13.

finewes, and euery part of him must be consumed in the fire, (for so were burnt offerings to be sacrificed) when hee heares this, how could his heart bee voyde of *lamentation, and mourning, and woe*? alas; this was enough to bring his gray head with sorrow vnto the graue. Now the more he loues him, the greater reason hee hath to lament him, and that because he must be an agent in his death: *Dauid* no doubt loued his sonne *Absolon* tenderly, and therefore bewayles his death with *O my sonne Absolon, my sonne, my sonne Absolon; would God I had dyed for thee, O Absolon my sonne, my sonne*: the widow of *Naim* questionlesse loued her sonne deerely, and therefore *shee wept when he was caried forth*: but neither of these had the like cause to loue their children, as *Abraham* here his sonne, his only sonne *Isaac*; for with him the couenant was established, and if he be offered vp, if he be slaine, *perijt spes omnis*, there is no hope left in the sight of men that the promise should be fulfilled: neither had they the like reason to lament them being taken away, because they were not commanded to bee the instruments to worke their childrens death: onely *Isack* here must die, & that not a naturall but a violent death, and none must be the agent to binde him, and lay him vpon the Altar, but onely *Abraham*: and yet (behold) none more readier to obey then *Abraham*; here am I.

Now

Now if those whose feet are swift to shed blood, whose delight is in wrong and robbery, if they think that here in *Abraham* they haue any patterne for their Tyger-like cruelty, they are deceiued, for *Qui imperat parricidium, prohibet homicidium* (as St. *Auster* speaketh) God who here commaunds a Father to slay, and offer vp his sonne for the tryall of his faith, euery where forbids murder: it is his commandement in generall, *thou shalt not kill*, and none can haue priuiledge to break it, vlesse they receiue a speciall commandement from God as *Abraham* here did: *thou shalt not kill*: not thy selfe, not thy childe, no, nor any man of what condition soeuer, because the image of God is stampt vpon him; thou shalt not kill them *facto* or *gladio*, not according to the act; neither must thou kill them *voluntate* in thy heart, in thy will, in thy desire: God as well forbiddeth, *actionem immanentem*, as *transuentem*; God forbiddeth murder in thought, as well as murder in act: *Hee that hateth his brother* (saith Saint *Iohn*) as well as he that killeth his brother, *is a man-slayer in the sight of God, and we know that no man-slayer hath eternall life abiding in him* Nay, God is so far from allowing murder, that he hateth and detesteth blood-thirsty and cruell men, and hath appointed punishments both in this world, and in the world to come, for such as take away the life of their innocent Brother:

H 2

For,

Serm. 73. de Temp.

Exod. 20. 13.

1 Iohn 3. 15.

Gen. 9. 6.

Galat. 3. 21.

Rom. 1. 26

Serm. 72. de
Temp.

For, first, they shall loose their owne liues, the life of nature, *Who so shedderh mans blood, by man shall his blood be shed.* Secondly, they shall loose the life of grace, they shall be deprived of all spiritual ioy, and comfort, there is no peace to such wicked, vntill that sin be blotted out: *Dauids humble petition, Psa. 1. vers. 2. Lord giue mee the comfort of thy helpe againe;* This shewes that Murtherers are tortured and tormented with a Conscience stil accusing them. Thirdly, if they repent not, & call not to God for mercy for this crying sin, they are in danger of losing the life of glory: For, *the works of the flesh* (saith the Apostle) *are drunkennesse, glut ony, murders:* and they which doe such things shall neuer inherit the Kingdome of God. Here then in this example of *Abraham*, here is no shelter for any mans bloody cruelty; no: but in that some men are become *without naturall affection, without mercy, full of deceit, debate, envy, covise,* as the Apostle brandeth the heathen, full of enuy, murther, this they haue learnt not of God, or *Abraham*, but of him that is a *Murderer from the beginning*: For though *Abraham* here be ready to slay his Sonne; yer he is *Ubique fidelis, nusquam crudelis*, (as *Saint Augustine* defends him) hee is in all things faithfull towards his God: No waies bloody, no waies cruell towards his Son: because (for the triall of his faith) God him selfe enioynes him this task, *Offer him vp for a burnt offering.* The

ABRAHAM'S Tryall.

The place where this charge must be executed, is in the *Land of Moriah*: See! *Et nis alterius migraturus est futuri*, *Abrahams* sorrow is not an ende; For although he be now ready to take his Sonne, and doe as God commands him, yet hee must first goe to *Moriah*; Hee must first goe three dayes journey before he must execute this charge, as we may collect from the *fourth verse* of this Chapter, *For the third day Abraham lift up his eyes, and sawe the place a farre off*: The third day; (whence Saint *Austen* collecteth that thereby was signified the mystery of the blessed Trinitie, and the resurrection of our Saviour Christ, who rose againe from death the third day:) howsoever it was, doubtles this triduan delay augments *Abrahams* miserie: the Phrase seemeth to imply as much, *He lift up his eyes*, a signe certainly of his continuall sadness & discontentment, for to be of a dejected countenance is a note of sorrow: and in all this time many thoughts might arise in his heart, either concerning Gods promises vnto him, or his owne affection towards his Sonne, or *Sarabs*, and his own feeblenesse, and the like; all which might increase his woe: for delays in griefe are troublesome;

Morsq; minus poena, quam mora mortis, habet; and it is lesse paine to bee dispatched quickly, to die speedily, then to liue as fearing death continually: yet for all this heres no release,

Seece Traged

Serm. 1. l. 1. 2. Temp.

Gen. 22. 4.

Quid.

for *get thee*; and yet the fact not suddenly to be done, first, *get thee to the Land of Moriah.*

Judg. 11. 30.

Besides this, we may collect this generall obseruation from it; namely, that God would haue no man vndertake any thing vndoubtedly and rashly; especially when we offer vp any sacrifice vnto him: I know that now no man is commanded to offer vp his Sonne or Daughter, or euery was but onely *Abraham*: *Ishmaels* sacrifice was rather vowed, then commanded: Wee are not now charged to offer vp either Beasts or Birdes; and yet there still reamines a Sacrifice to bee offered vp; namely, *euangelization*, a sacrifice of Thankesgiving, which euery man must bee carefull to offer vp vnto God reuerently, and aduisedly for all the benefits and blessings that he hath bestowed vpon him: euery man must prepare himselfe to offer vp this sacrifice: therefore before you pray get you to your Meditations, for it is not your much babbling or your conceiued Prayers that shal enter into the eares of God: yea, and before we preach to, wee must get vs to our studies, that we may be prepared to *diuide the word of God aright*: Let him that hath an office, waite vpon his office: those that minister about the Altar must alwaies be carefull that their oyle be prepared in their Lamps; it is a signe of a disobedient Sonne to goe about his heauenly Fathers businesse negligently: *Abraham* here

here must offer vp his Sonne a Sacrifice vnto God, but first he must spend three dayes by way of preparation in going to *Morrah*. *Get thee to the Land of Morrah.*

Interpreters accord not about the derivation of this Word: Some deriue it from a word that signifieth, *Myrrham*, Myrrhe, as much as gett thee into the Land or mountaine of myrrhe: grounding their opinion vpon that in the *fourth of the Canticles verse 6* *I will goe into the mountaine of Myrrhe, and the mountaine of Incense*: but this is not likely. Others deriue it a *videndo*, from a word that in the Originall signifieth to see, and therefore the Vulgar Translation of the Latines read it, *Vade in terram Visionis*, gett thee into the land of vision (if I may so speake) some Expositors maintaine this opinion; and the foundation on which they build it is this; after *Isaac* had asked his Father where the Limbe was for the burnt offering, *Abraham* answered him, my Sonne, *Deus providebit*, God will see, or rather *God* will provide; yet hence they deriue the word a *videndo*, from seeing: but wee may better say that it was so called after *Isaac* was exchanged with a Ramme in a Bush, for then indeed *Abraham* (in testimony that *God* had delivered his Sonne) changed the name of the place, and called it *Iehonah-areh*, which by interpretation is, *in the Mount will the Lord be seene*. Which seems to be

Gen. 22. 7. 8.

Gen. 22. 14.

be a kinde of Propheſie: as much in ſenſe, as it *Abraham* had ſaid: *Iſaac* muſt not be ſlaine; Why? becauſe *in the mount will the Lord bee ſeene*, that is, God hath decreed that his Son our Lord ſhall be manifeſted in the fleſh, and ſo ſeene in this Mount, ſeene to ſhedd his moſt precious blood for mans redemption; For our Sauour Chriſt was crucified, and ſuffered death euen on that Mount where *Iſaac* ſhould haue bene ſacrificed; as Saint *Auguſtine* relates it out of Saint *Hierome*: Saint *Cyprian* in his Sermon of the Reſurrection of Chriſt; and *Fuller* ſeemeth poſitiuely to affirme it, in the 2 booke of his *Miſcell. ſac. cap. 14.* Nay, more; The Ancient Writers among the Iewes haue affirmed; *Cyprian* and *Hierome* from them haue deliuered, that euen the Croſſe on which Chriſt dyed, was ſet vp in that place, where *Adam* was formerly buried: *Chriſti ſanguine conſperſa creditur Adami Caluaria*; whence the place was called *Golgotha*, *Caluarie*, or the place of a ſkull; becauſe *Adam*, the head of mankind was there buried: Saint *Auguſtine* alludes vnto it; *Ibi erectus medicus, ubi iacebat agrotus*, there was the Phyſician of our ſoules liſt vpon the Croſſe, where the fiſt deſtroyer of our ſoules lay ſleeping in the duſt: and thus (as *Abraham* propheſied) thus in the mount hath the Lord bene ſeene: ſeen to die where *Adam* was buried, to ſhow that hee came to redeeme both him and his Poſte-
rity;

Serm. 71. de
Tempo.

P. 400.

Auguſt. Serm.
71. de Tempo.

Cyprian. ſerm.
de reſurrex.
Chriſti.

rity; seene to die, where *Isack* should haue
 beene sacrificed, to shew that no sacrifice
 could appeale the wrath of GOD against our
 sinnes, but onely his most precious bloud;
 and (if you will) in this sense onely, in respect
 of the euent, the word may well be deriued à
uidendo from seeing: But this is not all, for
 others vpon good ground deriue it à *timendo*,
 from a word that signifieth to feare, reue-
 rence, and worship: whence *Caluin* (who
 seldome mistakes in the letter of the Text)
 calls it *terram Deiini cultus*, the land where
 God was to bee feared and worshipped: s^t
 saith *Abraham* at the fifth verse, *I and the child*
will goe yonder and worship: and well may it so
 be called, for as it was the place which GOD
 then chose for *Abrahams* sacrifice, to see
 whether he would feare him or no, so after-
 wards it was appointed to be the place where
Solomon should build the Temple; that so at
 the last all the people might there *serue the*
Lord in feare, and reioyce vnto him with rene-
rence: for *Solomon* began to build the house of
 the Lord in *Hierusalem* in mount *Moriah*, as we
 finde it, *2 Chron. 3. 1.* so that when God saith,
Get thee into the land of Moriah; it is as much
 as get thee into that place of *Iudea*, not farre
 from *Hierusalem*, which at this time I haue
 appointed for this thy sacrifice (a signe that
 the Sauour of the world shall there be cruci-
 fied, and where my Temple hereafter shall

In Textum.

Psal. 2. 11.

be built) and though peradventure *Abraham* knew not this at the first: Yet God in his secret counsell had appointed it to bee so, as may now be collected *à posteriori*, in that the Temple was there built, and Christ was crucified on that mount: Therefore goe: though thou be ignorant of the way, yet *I will shew thee*: though when thou comest thither, thou know not the mountaine, yet *I will shew thee*: God is alwayes present with his children to direct them in all their wayes, *about their bed, and about their pathes*: so that *Abraham* needed not dispute, and aske why into the land of *Moriah*, rather then into any other part of *Iudea*, for *sic volo, sic iubeo*, Gods commandment was a sufficient discharge for him: but if any reason may be rendred why God directed him to this place especially: certainly it was, because in his secret counsell hee had appointed his owne Sonne there to be flaine, and his Temple, his house there to be built; as it were first consecrating that land by the presence of faithfull *Abraham*.

That was then the place which God shewed *Abraham* to offer vp his sacrifice in; namely the place where the Temple should be built; but *now*, this is the place which GOD shewes vs. to offer vp the sacrifices that he requireth of vs, namely the place where the Temple is built; I meane the Church, the house of prayer: here wee must offer vp vnto God deuourly;

deuoutly, ^{in agna} Propitiatory Sacrifices, (as the Papists imagine they doe in their Masse.) Not our Sonnes and Daughters, (for *Dens fidem, non mortem querit; votum, non sanguinem sinit*; it is the heart, not the blood of a Christian that God requires for a sacrifice.) But we must offer up our selues, our soules and bodies, a quicke and liuing sacrifice, holy and acceptable vnto God: and though we must doe this in all places, yet here especially in the Church, here we must take our finnes, our finnes which we loue, and slay them by vnfained repentance, and humble confession vnto God; that so after three dayes iourney, after we haue passed through this life, we may go to that place of rest which God will shewe vs, to that heauenly *Ierusalem*; to that mount *Moriab*, where the Lord will be seene, and where we shall see the Lord for euermore.

Gods charge being thus examined; in the next place let vs consider with what alacrity *Abraham* vndertakes it: The burthen hereof perhaps may seeme vnto a naturall man *Aetnagrauius*, intollerable, and insupportable; yet he faints not vnder it; his faith still stands firme like *a house built vpon a Rock*: no storms of temptation are able to ouerthrow it: when he heares Gods voice; *Abraham, Abraham*, he doth not hide himselfe like *Adam* in the garden: when hee is commanded to goe to the land of *Moriab*; he doth not set forward for

Chrys. l. 8. m.
1. 8.

Rom. 12. 1.

Gen. 2. 8.

Jonah 1. 3.

Aug. serm. 72.
de Temp.

Gen 46.2.

1 Sam. 3. 4.

Acts. 10.

1 Sam. 15. 22.

any contrary place like *Jonas* to *Tarshish* when he should goe to *Nineneh*: neither doth hee stand to bewaile his misery with *ὅτι τοῦ πένους*? what thou my sonne? Nor delay the time, with let me kisse him: *Magna pietas, maior fides*, his loue and affection towards his sonn was great, but his Faith towards his God was greater, and therefore he ouercomes all, impediments, all difficulties, with *Ecce ego, here am I*; shewing thereby his readinesse to obey, his willingnesse to execute Gods command: so *laakob* testified his obedience when God spake vnto him in a Vision by night concerning his departure into *Egypt*: So *Samuel* when God called him to reueale his will vnto him concerning the house of *Eli*: So *Ananias* when he was sent to baptize *Saul*: the obedience of euery one of these is much to be commended, (*for obedience is better then sacrifice*) yet the obedience of *Abraham* heere surpasseth them all, and deserues a farre greater admiration, because hee would not haue spared no not *Isaac*, his Son whom he loued: nay the Apostle to extoll his obedience, saith, that *He did offer him vp*, Heb. 11. 17. Namely, *Intentione*, though not *executione*, in his heart, in the sight of God, though not openly in the sight of men: But his obediēce was strēgthned by his Faith, which was much more admirable, and both together are vnamatchable. Our Sauour in the Gospel, when hee saw that the woman of

Canaan, after many denials, continued her petition still, at last gaue her this approbation, *O Woman great is thy Faith*: So the Centurio requesting that his seruant might bee healed, heard this commendation, *I haue not found so great Faith, no not in Israel*: Others also haue beene greatly extolled for the greatnes of their faith, as appeareth, *Hebr. 11*. Yet doubtes the Faith of *Abraham* here was far greater, if not *quoad claritatem*, yet *quoad firmitatem*, in respect of firmenesse, constancie, and soundnes of it: For it was not as a *bruised Reed*, easily to be dasht in peeces: nor as *smoking flax*, quickly to bee quenched: nor as a *grain of Mustard seed*, hardly to be discerned: not *δυσπιστία*, a weake, or infirme Faith, but *πνευματική*, a strong faith, a full assurance of Faith: For he did confidently and faithfully beleue, that, though *Isaack* were slaine, yet God would performe his promises, and raise him againe from the dead: that his heart was thus fixed, appeares by his owne words, *v. 5. I and the child will go yonder & worship, and come again vnto you: Come againe*: How was it possible that *Isaac* should bee sacrificed, and yet come againe? not possible with men; but possible with God: Therefore *Abraham* in this combate, *consults not with flesh and blood*, but knowing by some secret and inward inspiration that it was the will of God that these things should be so, what sense and reason could not conceiue, his constant

I 3

faith

Matth. 23. 28.

Matth. 9. 10.

Prin. Miscel.
Catech. p. 126.

Heb. 11. 17. 19

faith apprehends, and so by faith he offered up his onely begotten sonne : the reason was, because he considered that God was able to raise him againe from the dead. so that his faith (I say) strengthened his obedience ; the one gaue life vnto the other : for where there is no true faith, there can bee no true obedience ; but both here meete, and ioyn their forces together in Abraham, that neither might be conquered : *vis unita fortior*. His faith was rooted and grounded in his heart, and could not well be manifested but by some outward action. This action was his obedience, and willingnesse to slay his sonne : which being first entertained in his heart, and approued of by his faith, was also expressed by his tongue : and Moses was the Penne-man to write all in a Booke, that all might learne perfect obedience, by viewing the true pattern of obedience in : *Here am I.*

Which willingnes and obedience of Abraham grounded vpon a strong faith, though it be specified here only in the first verse of this Chapter, and that before he heard his charge, yet it runneth thorow the whole Text, and is farther illustrated from the third to the tenth verse : from the third to the eighth you haue his preparation to execute his charge : Abraham rose vpearly and saddled his Asse, &c. In the ninth, you haue the manner how he intended to sacrifice his sonne : He couched the wood, and bound

bound *Isaack*, and layd him upon the Altar. Lastly, that hee might not seeme, no not *extremo actu deficere*, not to bee disobedient in any point; In the tenth verse, you haue him stretching forth his hand to take the knife to slay his sonne. But see how God preuents him; for *ecce vox è celis*, The Angell of the Lord called from heauen vnto him, and sayd, Lay not thine hands upon the childe: Which at first was kept secret from *Abraham*; for God reuealed no more vnto him, then that which concerned his owne tryall and temptation: but after all, when he sees him faithfull, and obedient in all things, he reueales his secret will vnto him concerning *Isaack*; which was, that he should not bee slaine actually, as appears by the euent: But vntill *Abraham* knew this, hee obeyed only the reuealed will of God, which must euer bee the rule of all our actions; for *secret things belong to the Lord our God, onely reuealed things to vs, and to our children*. Vntill he knew that God accepted *uotum non factum*, the Will for the Deede, the intention for the execution: vntill he heard this approbation of his faith and obedience, *I know that thou fearest God, seeing for my sake thou hast not spared thine onely Soone*; vntill he heard this, being flatly forbidden to doe any thing vnto his childe, he was still the same in his resolution; *Non trepidauit credere quando promittebatur, non trepidauit offerre quando exigebatur*: When God

Gen. 22. 11. 12.

Deut. 29. 29.

August. Serm. 73. de Tempore.

Gen. 22. 12.

Aug. Serm. 72. de Tempore.

God promised him a sonne in his age, he believed and reioyced; and when GOD was ready to take him from him againe, hee was patiently contented: he confirms it both by his word and deede; by his deede, in that he was ready to slay his sonne; by his word, *Here am I.*

This obedience of *Abraham* must bee a patterne, and an example for vs all, in the course of our whole liues: whatsoeuer God in his iust iudgement would haue come to passe; we must be ready and willing patiently to vndergoe it: among other temptations, if he call vs to the *ferie tryall*, if for our sinnes he suffer our *enemies to ride ouer our heads* (which God forbid) if for the tryall of our faith in matters of Religion hee permit them to take vs, and offer vs vp vnto death, wee must patiently and thankfully endure it, and not *start asid* like a broken bow, nor forsake Christ and his Gospell, least he forsake vs: it is not the badge of a true Christian *for a time to beleue, and in the time of temptation to fall away*: Our Sauour himselfe condemneth such double dealing in the *eighth of St. Mark* v. 35. shewing what the punishment of reuolters, and what the reward of those that hold fast the word of truth vnto the end shall be: *Who soeuer will save his life, namely by denying Christ, and following the beast, hee shall lose it; but who soeuer shall lose his life for Christs sake,*

fake, and the Gospels shall finde it : if Baal or Antichrist be God, saue your lines, and loose your soules and follow him ; But if the Lord be God saue your soules, and loose your lines and follow him ; but the Lord is God, and your soules are farre more worth then your bodies : It is better therefore with Daniel to be cast into the Lyons denne, then to worship any false Gods : It is better to endure any torments then to denie Christ. Cyprianus resolute answere to the Romme Gouvernour, *Christianus ego sum*, I am a Christian, and will maintaine Gods cause though I die : Pauls constant resolution, *I am ready not onely to bee bound, but also to die for the name of the Lord Iesus* : This may teach vs, that it is the truest comfort that our soules can finde in this life, to cleaue fast vnto God, and to bee ready to follow, and obey him whether by life or death : and at all times to submit our selues wholly to his will, as Abraham here doth, *Here am I* : Lord ready to doe what thou shalt commaund, ready to suffer what thou shalt permit.

Hitherto you haue heard *probationem*, Abrahams Tryall, the first reason why GOD gaue this charge vnto him ; you know also how willingly hee condescended to execute the charge : your attentions may now iustly expect *demonstrationem*, to heare who in this History is signified and prefigured in Isack.

*Cyprianus, past.
per Pontium
cum Diaconum edicta.*

Act. 21. 13.

I told you in the beginning, Christ; the sonne of God, the sonne of man: for *Isaack was not he that was to come, but they were to looke for another: Isaack was but the Type, Christ the Antitype: Isaack but the shadow, Christ the body: Abraham would haue offered vp filium mortalem*, his mortall sonne, who was not able to saue his owne life from destruction, much lesse to giue eternall life vnto vs: But God for our saluation did offer vp *filium immortalem*, his immortall sonne: immortall euen in the time of his death in respect of his Deity; to proue this we haue the Apostles testimonie: *Christ was put to death onely concerning the flesh*: Immortall also after his resurrection in respect of his humanity; to confirme this we haue his owne testimonie; *I am alieue but was dead, behold, I am alieue for euer more, Amen: Abraham was ready to sacrifice filium unicum*, his onely Son whom he loued, but God did giue vp vnto death for our sinns *filium unigenitum*, his onely Son in whom he was well pleased; for *hee spared not his owne Sonne, but gaue him for vs all vnto death. Abraham was tempted of God to offer vp Isaack*; but none tempted God to offer Christ: For *he so loued the world that he gaue his onely begotten Sonne*, he gaue him freely and voluntarily: neither did any one tempt Christ to offer vp himselfe; for *oblatus, quia voluit*, he was offered because he would: *He humbled himselfe,*

and

Aug. serm. 71.
de Tempore.

1 Pet. 3. 18.

Rev. 1. 18.

Rom. 8. 32.

Ioh. 3. 16.

Eph. 5.

Phil. 2. 8.

and became obedient vnto death, euen the death of the Crosse: he gaue himselfe, Gal. 2. 20. hee offered himselfe, Heb. 9. 14. Isaac was subiect to Abrahams will, in that hee suffered him to binde him, and lay him vpon the Altar; but this was to die for himselfe; but Christ was subiect to his Fathers will, and that to die for others: *Father not mine, but thy will bee done.* Isaac bare the wood of the burnt offering, but was not sacrificed: Christ bare his owne Crosse, and was crucified: Ioh. 19. 17. so that our Sauiour Christ onely was that *Agnus occisus*, that Lambe that was slaine from the beginning of the world: slaine then in Gods sight effectually, for the saluation of all faithfull beleeuers; and at last slaine actually in mans sight, when he suffered death vpon the crosse. Isaac was exchanged with a Ramme, because God would haue it so, but no sacrifice could pacifie and appease the fierie wrath of GOD against our finnes, but onely he that knew no sinne: the Cup could not passe from him; the Cup full mixt with fury and vengeance which our finnes had deserued: he only must drinke it; he onely must pay *λυτρον*, the deare ranfome of our transgressions, or else wee could neuer haue beene deliuered from the captivity of Satan; life it selfe must needs die, or else there had beene no hope that euer wee should liue. And *consummatum est* (God bee blessed) all this is now finished; Christ hath

Math. 26. 39.
Gen. 22. 6.

Reu. 13. 8.

Col. 2. 14.

Rom. 3. 16.

suffered, dyed, and is risen againe, victoriously triumphing ouer sinne, death, and hell; and all to this end, that in him wee might be conquerors: The deuill now is disarmed, & hath not so much as *any hand writing* to shew against vs, because *Christ hath blotted it out*: and hath made a new Testament with vs, wherein he hath bequeathed to all faithfull beleeuers this legacie, *I giue them eternall life, Ioh. 10. 28.* to assure vs hereof, hee hath sealed it with his owne most precious blood, giuing vs his *holy Spirit to testifie vnto our spirits, that we are the sonnes of God.*

All this hath beene done for vs; what the true apprehension hereof doth, and must againe worke in vs, two words here in the Text seeme to intimate: namely; *Abraham*, and *Isaack*: *Abraham* by interpretation signifieth the *Father of a great multitude*; *Isaack*, *laughter*: you may easily perceiue what the collection will be: Seeing that our Saniour Iesus Christ hath shed his most precious blood for our redemption; and by his death freed, and deliuered vs from the iawes of Death; we must reioyce; nay all Nations, all people, all multitudes must reioyce, and againe *I say reioyce* for this vnspeakable benefit; our soules within vs must laugh & sing; our mouths also must be filled with laughter, and our tongues with ioy; euermore lauding, praising, and magnifying the glorious name of our GOD, who

who hath beene so mercifull, so fauourable,
so gracious vnto vs; *Glory be to God on high,*
who hath vouchsafed to behold vs that are so
low; low by nature: for by our sinnes wee
haue deserued to be cast euen as low as hell,
but GOD for his mercies sake in his Sonne
Christ Iesus hath highly esteemed vs, *whereof*
we reioyce: and if by a true, and a sauing faith
we cleaue fast vnto Christ, none shall euer be
able to take our ioy from vs: but it shall bee
encreased euer more and more, vntill at last it
be full; full in heauen, where there is fulnesse
of glory, fulnesse of eternity, fulnesse of
happinesse for euermore: of which
fulnesse God grant that we may
all receiue, through Iesus
Christ our Lord.

Amen.

FINIS.

Luke. 2. 13.

THE
SENDING
OF THE
HOLY GHOST.

A Sermon Preach'd at *Abingdon* in
Berkshire. *Aprill 17. 1626.*

By I O H N G V M B L E D E N
Master of Arts.



LONDON,
Printed for HENRIE CRYPS of
Oxford. 1627.



THE SENDING OF THE HOLY GHOST.

ACT. 2. VER. 2. 3. 4.

And suddainly there came a sound from heauen, as of a rushing and a mighty winde, and it filled all the house where they were sitting.

And there appeared vnto them clouen tongues, like fire, and it sate vpon each of them.

And they were all filled with the Holy Ghost, and began to speake with other tongues, as the Spirit gaue them utterance.

MY message at this time is directed principally to the Clergie: my Text applicable to the message: see! a Narration of the descending of the Holy Ghost vpon the Apostles, fitter to be opened to no Auditorie, then to the lineall successours of the Apostles: *And such are yee: vnto you then is this sound, shall I say? or this word sent; Others may claime it as theirs for information, but it is yours properly by possession; it is enough, if you now*
acknow-

acknowledge it as yours by *attention*, suddenly.

In the Text we may consider three particulars, with their adiuncts; which may serue to diuide the whole into three parts: as first, wee haue something in *sound*, vocally: For, *suddenly there came a sound from heauen, as of a rushing & a mighty wind*: and then the powerfull operation of this sound, *it filled all the whole house where they were sitting*. Secondly, we haue something in *appearance*, visibly: *There appeared vnto them clouen tongues like fire*; and then the locall position, mansion, or abode of this fire: *it sate upon each of them*. Thirdly, we haue something in *performance*, really: *they were all filled with the Holy Ghost*; and then the outward effect of this filling, *they began to speake with other tongues, as the spirit gaue them utterance*.

So that when the Apostles were assembled at *Hiernsalem* as our Sauour had appointed; something was *heard* among the, more then ordinary; *a sound from heauen*: some thing was *seen* before the, more then vsuall; *clouen tongues*: some thing was *giuen vnto them*, more then natural, *the holy Ghost*: And that which was heard, that which was seene, was nothing else but a Thericall, or positiue signe of that which was giuen for the sound sent from heauen, the clouen tongues seene one earth, were nothing else but a signe, that (by the power of the Holy Ghost) the *sound of the word of God* should go out into all Lands, that the Gospell of Christ should bee preached vnto
all

all Nations by the tongues of the Apostles: and that they might the better discharge this office, they were first, *Deo Sanctus*, armed with the strength of GOD from aboue; *Deo muniti*, filled with the Holy Ghost; and so fitted for their Ministrie: enabled to preach the Gospell of Christ boldly, to maintaine the cause of Christ constantly, euen vnto death. For, after they had once heard a sound from heauen, all dismall sounds on earth, (whether Minatory; threatening death, persecution, imprisonment: or Monitory, forbidding them to speake in the Name of Iesus,) all could not dishearten, or affright them: After they had once seene clouen tongues, they could not but speake boldly what they had heard, and scene: After they were once filled with the Holy Ghost, they were so filled with spirituall ioy, that they reioyced that they were counted worthy to suffer rebuke for the name of Iesus. *Quicquid difficile, & angustum, Spiritus Sanctus lenis facit & latum: opprobrium gaudium indicat: despectionem, exultationem esse persuadet*: thus whersoever the spirit of God worketh powerfully; there the cause of God (amidst al oppositions) is maintained cheerfully. *Saniat, saniat quantum potest*, though the heate of persecution, rage, the world frowne, the flesh rebell, the Deuill roare; though the earth be moued and the mountaines fall downe into the midst of the Sea, yet, *si Deus nobiscum*, if the Spirit of God be with vs, we shall not feare what all our enemies shall doe vnto vs.

L

But

Acts 5. 40.

Acts 4. 20.

Acts 5. 41.

Bern. Sermon.
3. in Ascen.
Dom.

Augustin.

Psal. 46. 2.

But I will touch at the words in order; and so it will appeare that euery word (in a manner) hath its *sound*, hath its *weight*.

The sending of the Holy Ghost then was on this wise: Before his comming into the Apostles, there came a *sound from heauen*; which was (as it were) *ædæquos*, a fore-runner, a messenger of his comming, as Saint *Iohn* the Baptist of the comming of Christ: *Vox clamantis, The voyce of one crying in the wildernesse*: So this sound did as it were call, and cry vnto the Apostles to prepare their hearts, their soules, as fit Temples to receiue the Holy Ghost; for *Mundissima Domino mandissima debetur habitatio*, (as *Austen* speaketh) the spirit of God will not abide, and lodge in any soule, but in that which is first *wellswept and garnished*; so were the Apostles when they receiued him, and so must we be before we receiue him.

But this sound that was heard among them came *suddenly*: see! God is ready to do vs good, euen when we least think of it: when we are sitting in our houses, or walking in the fields, or standing in our studies, loe! suddainly he powreth the gift of faith, the gift of repentance, and many other effectuell graces of his holy spirit into our hearts: I appeale vnto the testimonie of your owne soules, are you not oftentimes vpon a suddaine touched, and *pricked at the heart*? Doe you not heare (as it were) the sound of a voyce within you, saying; Arise from your sinnes; repent, belecue, and be saued; or the like? Assure
your

*August med.
dis. cap. 35.*

your selues this sound comes from heauen; and it commeth suddainly, that we might know that it is the will of our God, that we should suddenly *make hast out of Babylon*, speedily *come out from among them*, and not stand lingring in the way of sinners, least that day take vs vnawares.

But the causes why this sound here came suddainly, may bee two: First, to testifie that the graces, & gifts which God bestowes vpon vs by his Spirit, are free: hee may *doe with his owne what he list*: The Spirit is not tyed either vnto times, or persons, or places, but is giuen of God to whom hee will, where he will, and when hee will: whence the Peopphet *Dauid* calleth Gods Spirit a free Spirit; *Stablish me with thy free spirit*: free, not onely effectiue, because hee maketh vs free, and sets vs at liberty from the bondage of sinne; but also *entitative*, because in himselfe he is free, not tyed vnto men, but giuen of God as he pleaseth.

Psal. 51. 12.

2 To signifie that the Apostles should all suddainly bee inspired by the Holy Ghost; and so without any antecedent industry, without any painefull labour be instructed in all wisdom and knowledge from aboue; because by their ministrie all Nations were speedily to be conuerted: it had beene too long to begin; learne, and goe on (*sensim sine sensu*) as we doe: *Ars longa, vita brevis*; Our life is so short, that (in a manner) it is sooner done, then our worke is begun: Therefore, as at first God created *Adam* in a perfect

Senec de
breuitate
cap. 1.

LACTANT.
lib. 3. in sti.
cap. 12.

and manly stature, that by him the world might quickly be replenished; so at first hee would endue the Apostles with a full measure of perfect knowledge, that by their light, the world which sate in darknesse, might quickly bee illuminated. It is not so with vs; No: because the Gospell of Christ is now planted, the word of GOD is now confirmed; there needes no suddaine inspiration in our times: Therefore (if wee will attaine to any litle measure of knowledge) wee must endure the burthen and heate of the day; yea, and of the night to: *Laboriosa hac & brevis vita*, Wee haue a painefull, and long journey to goe, and but a short time to liue: Wherefore let the men of Galilie stand gazing into heauen, let some stand idle in the Market-place all the day long, let others bring their life vnto an end, as it were a tale that is tolde, carelessly, negligently, idly: it is required of vs, that wee speedily hasten into the Vineyard, there to plant, to water, every one to his taske. the Haruest is great, therefore the labour of those whom God sendeth into the Haruest, must be great also: *Necessity is layd vpon me*, saith Paul, *and woe bee vnto mee if I Preach not the Gospell*: Preach we must of necessity, Preach we cannot but by painefull industry: wee cannot fully and soundly explaine the word of God, vnlesse wee first diligently and painefully study the word of God, because we are not, nor shal not be inspired, (as were the Apostles) suddainly.

I Cor. 9. 16

Who then, and what are those *ἐκβυσσισται*, those that

that boast of the Spirit, the Spirit ?

Quid dignum tanto feret hic promissor hiatus ?
If it be the spirit of error whereof they glory,
let it be proper vnto themselues ; but if the spirit
of God, *we haue receiued it as well as they* ; yet this
spirit testifies vnto our spirits , that in the office
of our Ministrie we cannot please God , vnlesse
we cleaue vnto , and diligently search the word
of God. God giues his spirit vnto vs *per gradus* ,
succesfully , and by degrees , and that onely to
helpe our infirmities , and not to puffe vs vp , as if
wee had no infirmities. Yet some (who dreame
that they onely haue the Spirit) imagine that no
paines is required, and that to Preach is nothing
else, but to speake *at a venture*, and *ex tempore*.

— *Ō medici mediam pertundite venam* ,
Surely these men are mad, caried away with the
spirit of giddinesse ; and certainly whatsoeuer such
speake at any time *ex tempore* , is alwayes out of
season. Well, they may make a noyse like *sounding
brasse*, or a tinkling Cymball , but at best they
doe but chatter, like a Sparrow that sitteth alone *vp-
on the house top* : or prate like Parrets, vnderstand-
ing not what they speake, nor whereof they affirme :
for if wee will deuide the word of God aright,
wee must first fit our selues thereunto by diligent
meditation, by carefull preparation : wee haue
no warrant that it shall be giuen vs in that houre
what we shall speake , vnlesse by the assistance of
Gods spirit we first prepare our selues to speake
in that houre. The summe is this ; it was proper

*Horat. de
arte poet.*

*Iuuen. Sa-
ty. 6.*

1 Cor 13. 1.

Psal. 102. 7.

1 Tim. 1. 7

Math. 10. 19

only vnto the Apostles in the *infancie of the Church*, to be at first instructed perfectly; it is not for vs now in the *ripe age of the Church*, to looke to be inspired suddainly.

Psal. 77. 17.

Next you may note whence this sound cometh; *from heauen*; not procured by any naturall cause, but by some supernaturall. There are sounds in the *ayre*; as *the cloudes powre out water, the ayre thundreth, the windes blowe*: there are sounds on *earth*; *warres and rumours of warres*: there are sounds in the *Sea*, vntill God *still the raging thereof, and the noise of the waues*: there are sounds in *hell*; *lamentation, and mourning, and woe; howling, and weeping, and gnashing of teeth*: but this sound comes from heauen, a precedent signe that some strange matter was intended, for when God would manifest, and make knowne any vnusuall thing, he commonly sendeth before hand, either a voyce from heauen plainly to be vnderstood, or a sound without any intelligible voyce, signifying that something thereby is to be vnderstood: so when *Abraham* was ready to slay his sonne, the *Angell* by the appointment of GOD called from heauen, saying, *Lay not thine hand vpon the Childe*: When our Sauiour was baptized, a voyce came from heauen, saying, *This is my beloved Sonne in whom I am well pleased*: When *Peter* was to Preach the Gospell vnto the Gentiles, he heard a voyce from heauen, saying, *Arise Peter, kill, and eat*: So when *St. Augustine* was to bee converted, he heard a voyce from heauen, *Tolle, lege,*

Gen. 22. 12.

Math. 3. 17.

Act. 10. 1.

lege, tolle, lege: Take vp and reade, take vp and reade: These were voyces plainly to be vnderstood; but here only a sound comes from heauen without any intelligible voyce, yet thereby something signified to bee vnderstood: For in that there came a sound, it was a signe vnto the Apostles (as now appears *à posteriori* by the euent) that the sound of the Gospell preached by them should goe out into all Lands; in that this sound came from heauen, it was a signe that they should bee instructed from heauen by the power of the Holy Ghost, and so enabled for their Ministrie, and so it was.

Yet this suddaine sound which came from heauen, was not any pleasant, and delightfull sound; not like the sound of sweet, and melodious musicke, or of many harpers harping vpon their Harpes; No: *Huius mundi suauia, male iucunda*; The Apostles were not now to regard the pleasing vanities of this world: neither was it like the sound of many cattell bleating in their eares; No: *Laqueis secularibus obligari non debent, qui diuinis rebus et spiritualibus occupati*, The Apostles were not now to intangle themselues with the cares, and riches of this world: but they were to cry, and cry aloud, powerfully, against the sinnes of the Nations; their Doctrine was to rush, pierce, and violently breake through the mighty forces of all gaine-sayers whatsoeuer: therefore the sound which they heard is compared vnto a rushing, and a might; winde.

*August. com.
lib. 8 ca. 12.*

*Damian.
lib. 4. epi. 8.*

*Cypri. lib. 1.
epi. 9.*

Exod. 19. 16

Apoc. 1. 10.

Apoc. 14. 2.

So when the Law was giuen in mount *Sinai*, *Moses* and the people heard thunders, and the sound of the trumpet exceeding loud : when the reuelation of Iesus Christ was shewed vnto *Iohn* in the Isle *Patmos*, hee heard many sounds like many things; sometimes like the sound of a Trumpet, sometimes, like the sound of many waters, sometimes like the sound of a great thunder: And when the Gospel was now reuealed vnto the Apostles, gathered together at *Hierusalem*, they heard a sound like a rushing and a mighty winde; all which was done to shew the mightinesse of Gods kingdom; the powerfullnesse of Gods word.

But note here the Analogy, proportion, and resemblance betweene the signe, and the thing signified: the signe you heare was a sound, compared vnto a mighty Winde; the thing signified was the Gospel of Christ, which was (as it were) to be blowne abroad; to bee preached by the Apostles after they were filled with the Holy Ghost. Now, we know that it is the nature, and property of the Wind to blow in all parts, in all quarters of the world; so the Apostles were to be enabled by the holy Ghost to preach the gospel to all people, to all Nations of the world: Hence their commission was to *goe into all the world, and preach the Gospel to euery Creature.*

Marc. 16. 15

Neither was it onely a bare Winde, and no more but to shew the force of it, it is heere strengthened with two Epithets: as first, it was a mighty: secondly, a rushing winde: It was a
mighty

mighty winde, thereby noting that the Gospel of Christ, the Doctrine of Saluation now to bee published by the Apostles, (though in it selfe powerfull) yet should finde mighty oppositions, mighty contradictions in the world : Sathan would seeke to suppress it; worldings would labour to deny it : may I not say, Papists would seeke to conceale it, and so corrupt it, but all in vaine; for it was also a *rushing winde, violentus*, (as it is in some Translations) a violent winde, *turbo* a turbulent, a boysterous winde; thereby signifying that the Gospel of Christ was of an vnresistable force, able to breake and dash in pieces all Diabollicall Heresies, which (like Forts, and Bulwarks) are mightily set vp against it : for it is *δυναμις το θεου*, (as Saint Paul calls it,) *the power of God vnto saluation*: therefore strong to ouerthrowe, mighty to cast downe all oppositions, all contradictions, which either the Deuill or his instruments should any wayes raise against it : *great is the truth*, great is the power of the Gospel of Christ, *and it shall preuaile*. Hence the Word of God is compared *vnto fire which burneth vp the stubble; vnto an Hammer that breaketh the stone*; though men by nature be harder then the hardest stone; yet God by his word is able *euē of these stones to raise vp Children to Abraham*; to dash in pieces their stony hearts, and to giue them hearts of flesh mollified, and sanctified : as *there is no counsell*, so there can be no power against the Lord, no resistance against his Word :

Bez.

Rom. i. 16.

Ierc. 23. 29.

Hebr. 4. 12

Iosh. 6. 20.

1. Sam. 5. 3.

1 Kin. 19. 12

Iob 4. 16.

Acts 22. 9.

for in it selfe *it is lively*, (if the subjects be capable that it may be effectuell :) howsoever be men what they will, either for it, or against it, *It is alwayes* ~~was~~ *mighty in operation, and sharper then any two edged sword*, cutting and hewing downe on both sides all those that stand vp against it; *and entreteth through*, euen where the Deuill and his forces stand strongest armed to resist it. If the walles of *Ierico* fall downe at the sound of *Ioshuas* Trumpet, much more shall the walles of *Babylon* fall downe at the sound of the Trumpet of the Gospell; if *Dagon* fall downe when the Arke of God is set by it, much more shall the Kingdome of Satan fall and come to ruine, when the Gospell of Christ is preached, because it is powerfull, mighty in operation, and not to bee resisted, where God will haue it to be effectuell: and thus much was here principally signified by this *rushing and mighty winde*.

After this, we haue the *powerful operation* of this sound, or wind; it was not like that *still & soft voice* which *Elijah* heard: not like that *voice in silence*, which *Iob* heard: not like that voice which was to be heard of one, & no more, which *Paul* heard: but it was a sound lowd & audible, so that it might be heard (as our light is seene) of all that were in the house: for it vanished not insensibly, it passed not away suddenly, as it came, leauing no impression, no signe that it had bin there; but *it filled all the house where they were sitting*: filled, a signe (no doubt) that, all in the house should bee filled with

with the Holy Ghost ; and that all the world should afterwards be filled with their Doctrine.

But when this sound came, the Apostles (in respect of the position of their body) were *sitting* : *not standing* : for that had beene to shew their readinesse to depart, which as yet was not permitted vnto them : *not lying* ; for that had shewne their supine-carelesnesse in expecting the Holy Ghost : *not talking* ; for so their sound might haue beene as great, or greater then this ; *not sleeping* ; for so their cares would haue beene dull of hearing : *not drinking* ; for this had beene to quench the Spirit : but they were *sitting* ; whereby is noted their diligence in waiting, their dutifulnesse in expecting the fulfilling of that promise which our Saviour made vnto them ; *Within these few dayes yee shall be baptized with the Holy Ghost* ; and therefore untill this was fulfilled they should not depart from Hierusalem : Wherefore to shew their obedience herein, being no wayes ready to depart, but contented patiently to wait and stay the Lords leasure, they were found *sitting*.

Act. 1. 4. 5.

Thus hitherto the Apostles eares were imployed in hearkening ; a sound came from heauen : now their eyes are busied in beholding, for there appeared vnto them *clouen tongues like fire*, and sate upon each of them : If they had heard something, and seene nothing, there had beene cause of amazement, matter of astonishment : but after the sound there appeared vnto them *clouen tongues* : *Stanza 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* (if you will) diuided tongues : a

strange apparition, and vnusuall: yet in all things very significant; for in that there appeared vnto them *tongues*, it was a signe (that being instructed by the Holy Ghost) they should be enabled to vnderstand, and to speake all tongues, all speeches, all languages of all Nations, and by this meanes be fully furnished to *Preach the Gospell to euery creature*: and this our Sauour meaneth, *Mark. 16. 17.* where he promised them, *that they should speake, nonis linguis, with new tongues*; that is, with such as yet they knew not, nor vnderstood not: now was this promise to be performed, and therefore (that they might know it) now appeared vnto them *tongues*, the principall instrument of humane speech.

Again, these *tongues* that appeared were *clonen*, or diuided, wherby two things principally were signified: First, the diuers gifts which the Holy Spirit distributeth, and *deuideth to euery man severally as he will*: hee giues not all vnto some, and none vnto others; but deuideth vnto euery man that due portion which is appointed for him.

2 Hereby was signified the diuers charges, or (if I may so speake) the diuers cures of the Apostles; they were not to goe altogether, but to be seperated, *Dispersi per provincias*, saith *Lact.* to be dispersed, & diuided one from another: diuided, not in heart, not in loue, bur in locall distance, in corporall absence; one was to go into this part of the world, another into that part of the world.

Illic Aecides, illic tendebat Vlysses: One appointed

*Lib. 4. insti.
cap. 21.*

Ouid. epist. 1

pointed to goe this way, another to go that way, that by this meanes all Nations might the sooner heare that a Sauour was come into the world, to redeeme the world; and those that heard and beleueed, should be saued.

Farther, these clouen tongues that appeared, were *like fire*; euen this also is obseruable: *like fire*: *Propter lumen pariter, & ardorem*, saith *Bernard*: signifying that the Apostles should bee as burning Lampes, to giue light vnto the world; should bee feruent in preaching the Gospell of Christ, hot in maintaining the cause of Christ: And so must we be, who now stand vp in the Apostles steed: for if we be cold, nay if we be lukewarme, and no more; if wee doe the seruice of God negligently, we shall be spewed out, as our Sauour threatned the Church of the *Laodiceans*: And so must you be, who are a part of those Nations 'to whom the Apostles then and wee now are sent: you must not walke in darknesse: you must not be frozen in your deuotion, not colde in your Religion, least your *Candlesticke* be remoued, and a miserable *famine of the word* of God be sent amongst you. No: *tongues, like fire*, here are a signe that all, both Apostles, and those to whom they are sent; both Pastors, and people; all must let their light shine, all must haue their hearts kindled with an earnest desire to maintaine the cause of the Lord of Hosts: but the one without the other is not sufficient; for (to speake in the word of *Bernard*) *Tantum lucere*

Serm. 2. in
die Pentecost.

Apoc. 3. 16

Serm. in 74.
trinitat. 106.
B. 29.

vanum est, To shine onely and not to burne is but vaine: *Tantum ardere parum est*, To burne only and not to shine, is little, or nothing: but *lucere, & ardere, perfectum*; All Christian perfection is in both together: in shining by our good life, in burning by our true beliefe: hauing our hearts set on fire to maintaine the truth constantly, which we beleeeue, & beleeeue confidently, what we maintaine.

Math. 3. 11.

Or these *clouen tongues* that here appeared, were fiery; not *fleshy*, but *fiery*: to signifie vnto the Apostles that it was not flesh and bloud that could reueale those things that should bee opened vnto them, but it was onely the spirit of *GOD*, the Holy Ghost, who in the Scripture is sometimes compared vnto fire; as *I will baptize you with the Holy Ghost, and with fire*: and well may the spirit of *GOD* be likened vnto fire: for the properties therof are many, principally foure: all which may fitly be applied to the Holy ghost, in respect of those effects which he worketh in vs, purging vs from our filthinesse, and purifying our vncleane hearts, like gold tryed in the fire. As first, the property of fire is to melt, or soften that which is hard (if the subiect be capable) so the Holy Ghost doth mollifie, and soften our stony and hard hearts, and make them (as it were) melt into teares to wash away our sinnes; for vntill the Spirit of *God* touch our hearts, they are harder then the hardest Rocks. 2 The property of fire is to heat that which is cold: so doth the Spirit

of

of God, when wee are cold in our deuotion, and (as it were) frozen in respect of our zeale towards GOD, hee kindles good desires in our hearts. Thirdly, the property of fire is to enlighten that which is Darke; so doth the spirit of God enlighten vs, that by nature *fit in darknesse, and in the shadow of death*, that so we might neuer be cast into vtter darkenesse, but bee made partakers of eternall glory with the Saints in light. Fourthly, the property of fire is to ascend, to goe vpwards; so the holy Ghost working powerfully in our hearts doth withdrawe our thoughts, our affections from earth, and earthly things, and makes vs *seeke those things that are aboue*; all this worketh that one, and the same spirit of God.

You may now take notice of the *abode* of these tongues, or this fire: as the sound formerly filled all the house, so this now *sate* vpon all in the house: It was not *Ignis erraticus*, not *ignis lambens*, not any transient, and soone vanishing Meteor: not *scintilla volans*, not any sparkling, or flying fire, vncertaine (like *Noahs* weary Doue) where to rest it selfe; But God that had prepared it, had also so directed and guided it, that *it sate vpon each of them*: It sate; whereby was noted the permanent *Mansion*, and *abode* of it: foreshewing (no doubt) that the Holy Ghost, *ὁ παρακλητὴς*, that Comforter should not depart from them, but abide, and continue with them euen vnto death, alwaies teaching and instructing them,

1 Cor. 4.
9. 10. 13.

1 Cor. 4. 1.

Luc. 10. 16.

the more strengthening and comforting them
in all their afflictions, in all their persecutions
whatsoever, that they might endure to the end,
and to be saved; without whose comfortable
assistance they could not have endured: for their
miseries which they suffered were so great, that
Saint Paul was moued to thinke, that God had set
forth the Apostles as men appointed vnto death: for
(saith he) *We are made a gazing stocke, vnto the
World, and to the Angels, and to men.* (I may
truely say the like now of Ministers) *We are despi-
sed, we are euill spoken of, ^{mens indignum} we are made
as the filth of the world, as the off-scouring of all
things vnto this time.* Men are so far from esteem-
ing vs as the Ministers of Christ; according to
the Apostles rule, that they esteeme vs the worse
because wee are the Ministers of Christ: but
woe bee vnto them that regard neither vs, nor
the word of Saluation preached by vs; certainly
Christ himselfe, notes these things in a booke;
and takes it as an iniury done vnto him, and can
it then escape vnpunished? *He that despiseth you,
despiseth me, and he that despiseth mee, despiseth
him that sent mee;* But many among the Lay-
ty despise vs, and so consequently many despise
Christ, many despise God: *Lord lay not this sin
to their charge.* Loe! such were the temptations
that befell the Apostles: so that if the Spirit of
God (principally signified by this fire) had not sate
vpon them, or rather sate in them, alwayes com-
forting and refreshing them, it had bene impos-
sible

ible to stand in this *ferie tryall*, and to abide in his time of temptation.

Againe, these *tongues*, or this *fire* *saie* upon each of them; not vpon one onely, and no more; one was not chosen, and an other left: but it saie *ad eundem*, vpon euery, *particular indiuiduum*, vpon Peter, and Iohn, and Mathew, and the rest; which was a signe that euery one seuerally should be filled with the Holy Ghost, and therefore euery one seuerally, and by himselfe should be carefull to discharge his Ministrie: for to this end doth God bountifully bestow the gifts of his holy Spirit vpon vs, that we should vse and imploy them diligently in performing that for which he hath bestowed them. We that are Ministers must not bee like the *idols of the Heathen*; haue *tongues* and *speake* not: Haue light and shine not; haue gifts and profit not; haue learning, and Preach not: No: the Spirit of God is given vnto vs for the *worke of the Ministrie*, and for the *edification of the body of Christ*.

Eph. 4. 12.

God hath also commanded many Talents vnto you; you must not then tye them in a Napkin carelesly; nor digge in the earth, and hide them negligently; no: but euery one of vs in our seuerall callings must bee *spiritualis negotiator*, alwayes diligent to goe about our heavenly Fathers businesse, euer carefull to imploy those talents well, which God hath committed vnto each of vs in particular; because when wee shall all appeare before the Tribunall seat of Christ, euery one by

Fulgenc. lib.
1 ad Mon.
p. 2.

him selfe shall giue an account for his owne workes.

Thus both the eares, and eyes of the Apostles were satisfied, they heard a *sound*, and saw *clouen tongues*: after all this, euen their soules also, their hearts within them were filled: but *not with new wine*, as some mocked at the 13. verse, not with any false conceit of their owne worthinesse; for this had been no better then to be *ieiuni homines* (as *Caluin* taxeth some) to be as it were but empty vessels, euen when they thinke that they are full *vp to the brim*. Not with enuie, and maliciousnesse, as it is many times among vs; but *they were filled with the Holy Ghost*: and this inward filling was soone made manifest by an outward effect; for, no sooner filled, but *they began to speake with other tongues, as the Spirit gaue them utterance*. Loe! this is the accomplishment of all: whatsoeuer was formerly fore-told either by the *sound* which they heard; or by the manner how it came, *suddenly*; or by the place from whence it came, *from heauen*; or by the similitude like what it came, *as a rushing, and a mighty winde*; or by the operation thereof when it came, *filling all the house where they were sitting*: whatsoeuer was signified before, either by the *tongues* which they had scene; or by the shape of them, *clouen*, or by the likenesse of them, *like fire*; or by the abode thereof, *sitting vpon each of them*; all is now fulfilled, and accomplished: and as all the house was formerly filled with the *sound*, so now all

all in the house were filled with the Holy Ghost. 1. all had seene clouen tongues, so now all begin to speake with other tongues as the Spirit gaue them utterance; for they were all filled with the Holy Ghost.

Euery word yet inuites attention: see! First, here was something giuen, the Holy Ghost. 2 It was not giuen sparingly, but bountifully, for they were filled therewith: 3 Not giuen partially to some of them, but equally to all of them, for all were filled with the Holy Ghost.

In the Scripture this name (the Holy Ghost) is taken two manner of wayes: First, *pro persona* (as *Zanchius* distinguisheth) for that third Person of the blessed Trinity; who in respect of his subsistence is *ὑποστατικῶς*, a distinct person from the Father and the Sonne; and yet in respect of his Diuine Essence is *ὁμοούσιος* equall to the Father, and to the Sonne: and so *indissolubile vinculum Trinitatis*, That bond of the blessed Trinity, not to be broken, not to be dissolued: knit together with the Father and the Sonne; as one and the same God, and must not be seperated, must not be deuided from them *essentially*, but distinguished *personally*. 2 It is taken *pro dona*, for the gifts and graces of this third Person; *ad extra*, which are without him, communicated vnto vs from the Father, and the Sonne mediately, by him immediately: And so it is here taken; not for the Person, but for the plentifull gifts, and graces which the Father and the Sonne now gaue vnto

Lib. I cap. 3.
partis 2. de
tribus E-
lohim.

Bern. serm. I.
in octo.
P. 14.

the Apostles by this Person. And yet the Person himselfe is here named, as if his very substance (if I may so speake) had beene communicated vnto them; to shew that now especially he was present with them to make his giftes effectually, more then at other times: for euen the graces of God must alwayes bee supported by the Spirit of God, or else they are not powerfull: without oyle the Lampe goeth out; and without the powerfull presence of the Spirit of God, all gifts whatsoever are but *ad soez*, as no gifts; or, as it were, dead, voyd of all operative vertue, and efficacie: or *splendida peccata*, no better then glittering sins, hauing a shew of grace, but deprived of the principall power thereof: grace must be strengthened by grace: the gifts of the Holy Ghost made effectually by the Holy Ghost; or else they cannot be powerfull in the subiects that receiue them: and therefore the Holy Ghost is here named; the giuer, for the gift, to shew that without the powerfull presence of the giuer, the gift is not effectually.

1 Ioh. 2. 28.

Act. 2. 17.

Again, *they were filled with the Holy Ghost*, or with the plentifull gifts of the Holy Ghost: *filled*: now was the Scripture fulfilled, *In the last dayes (saith God) I will powre out of my Spirit: not giue grudgingly, nor shed forth sparingly; but effundam I will powre out abundantly.*

The Holy Ghost hath beene giuen vnto the Church from time to time, euen from the beginning of the world; as vnto *Adam* in Paradise
after

after his fall to comfort and establish him; for no true comfort can proceed from any but from that Comforter, that fountaine of all true ioy and consolation: vnto the Patriarches before the Law; vnto the Prophets in the time of the Law, for *holy men spake as they were moued by the Holy Ghost*: And vnto the whole Church, where-soeuer dispersed, now in the time of the Gospel: for that of the Apostle was euer true, *he that hath not the Spirit of Christ, is not his*; so that those that were, are, or shall be Christs; had, haue, or shall haue his Spirit; either in a greater or a lesser measure: nay, the Apostles themselves had receiued the Holy Ghost before, as appears *Iohn 20.22*. For our Saviour *breathed on them and said, Receiue ye the Holy Ghost*: But now the gifts and graces of that blessed Spirit were powred out vpon them in a more extraordinary manner then before, most bountifully, plentifully, abundantly; now (aboue all other times) *they were filled with the Holy Ghost*: And that because the full time was now come that they were appointed (as *LasTintius* affirmeth) *Fundamenta Ecclesie ponere*: To goe about doing good; and as Master-builders in the house of God, to lay the sure foundation of the Church of Christ: Now they were to bee *religiones Heroes*, (as one spake of *Zuinglius* and *Luther*) the constant Pre. chers, the bold maintainers of Christian Religion: Now they were to be set vp in the world as *luminaria magna*, (as *Bernard* spake of *S. Peter*, and *S. Paul*)

2 Pet. 1.21

Rom. 8.9

Lit. 4. inst.
cap. 21.

Pet. Magn.
ep. 9. cca.
ch. 1 cap. 16.
sect. 37.

Ser. 1 in die
fest. Pet. et
Paul.

De operibus
Dei. lib. 3.
cap. 21. par-
tis 1.

Pet. Mart.
loc. com. c. 12.
sect. 4.
cl. 12.
Bucer. loc.
6. sect. 20.

HIER. 1. 6.

or *jungularia Ecclesie lumina* (as *Zanchius* of *Bucer* and *Caluin*) they were to be as the greater lights to shine vnto others, both neere, and a farre off; to shine in all places by their conuersion, in euery place by their Doctrine: therefore it was necessary that now they should bee filled with the *Holy Ghost*. for otherwise they had not beene fully furnished for their Ministrie. A little light would not haue beene seene a farre off; small gifts could not haue beene discerned of many: but great matters to bee accomplished, require that great gifts should be bestowed. Therefore as *God*, when hee would reueale any weighty matter vnto men, he hath an Angell at command, who (while hee executes that Ministrie) shall be called *Gabriel*, the strength of *God*: or *Michael*, who is strong like *God*? (to shew that in greater matters they receiue greater strength to discharge their Ministry, from *God*;) so when hee hath any wonderfull matter to be reuealed by men, he hath his Spirit to bestow vpon them plentifully, to strengthen them in their Ministrie; for without him they can do nothing: so it was here; The Gospell of *Christ* was now to bee reuealed vnto all the world by the Apostles, which was a weighty matter: and yet the Apostles in themselves at first were but weake vessels; men of *uncircumcised lips*; or rather children in vnderstanding: *Oh, Lord God, I am a child, and cannot speake*. But *God* (knowing where, and when to bestow his largest gifts) powerfully remoues all these impediments.

impediments; and miraculously makes Rivers runne in dry places, for his Spirit was powred out (like water) vpon them; wonderfully turnes barrenne ffe, into fruitfalsnesse; empineisse, into fulnesse: & so those that but now were ignorant, & knew nothing; are now full of knowledge, full of comfort, full of ioy: for what fulnesse can be wanting vnto those, that were filled with the Holy Ghost.

Neither was this filling proper onely vnto some, but common vnto all; for *they were all filled*; James, Iohn, and the rest, as well as Peter. How then dares the Church of Rome challenge a Primacie, Supremacy, or Ecclesiasticall Dominion ouer all other Churches by a kinde of an vsurped Prærogatiue falsely deriued from Peter? Why? what was Peter? an Apostle: so were others. Peter, filled with the holy Ghost; so were others. Peter enabled to speake with other tongues: so were others. Peter had power to binde and loose, to reteine mens sinnes, and to remit mens sinnes, by the Preaching of the Gospell: and so had others. For the Apostles had all equall and the same power, and authority: onely there was order among them, but no Superiority: for Peter was not (as they would make him) as the Prince of the Apostles; imperiously swaying, and ruling them: but suppose he were? What will they thence conclude? What? that therefore that Antichrist of Rome is a Prince to: Let him be so, onely in that sence that Beel-zelub is said

to

Math. 16.
19.

to be *Prince of the Devils*: But that *tibi dabo claves*, *Matth. 6. 19.* *Vnto thee will I giue the Keyes of the Kingdome of heauen*, said vnto *Peter*, was also said vnto all the *Apostles* then, and vnto all *Ministers* now, vnder the *person of Peter*; as before the confession was made in the name of all, by the mouth of *Peter*.

But if you will heare the *Papists* plead this controuersie; they (to maintaine the *Primacie of Rome*) will obiekt, that in the Scripture *Peter* is alwayes first named, therefore hee was chiefest among the *Apostles*, and aboue all the rest in authority; but first, I denie the antecedent; for, that *Peter* is alwayes first named, when other *Apostles* are mentioned, is false; as appears *1 Cor. 9 Gal. 2.* Secondly, I denie the argument: for suppose *Peter* be alwayes first named, yet it followes not that therefore he was *Chiefe*, and aboue all his fellow *Apostles* in authority: No: for by the same argument it may bee proued, that *Cesar* a King on earth, should be aboue *God* the King of heauen: for he is first named, *Matth. 22. 21.* as, *Giue vnto Cesar, those things that are Cessars, and vnto God those things that are Gods*: Nay, euen in the blessed *Trinity* the *Father* is not greater, or is not aboue the *Sonne*, and *Holy Ghost*, and yet for orders sake the *Father* is named first: so that to be named first (as *Peter* many times is) was no signe of authority, and dominion ouer them, but of order, and vnion among them.

If they yet obiekt that *Christ* said onely vnto *Peter*

Peter thrise, *Feed my Lambes, feede my Sheepe,*
feede my Sheepe: glorying that a *three-fold cord* is
not easily to be broken: I answered, that there is no
 strength at all in this obiection, to vphold their
 weake and false conclusion, (*namely*, that the
 Church of *Rome* is aboue all other Churches:) For
 first, it prooues thus much, *namely*, that
Peter and all that are set apart for the Ministrie
 of Christ, all should be carefull, and painefull in
 their ministry: as *feed* diligently the flocke of
 God, with the Word of God: they are yet hun-
 gry; still *feed*: they are not yet satisfied, *feed* a-
 gaine. Like that of *Paul* to *Timothie*, *Preach the*
Word; be instant, in season, and out of season. Se-
 condly, it proues not in *Peter* any authority, but
 rather acquaints him with his late *infirmities*: he
 that not long since had thrise denied Christ, is
 now thrise warned, to bee constant, and to bee
 more carefull, by the mouth of Christ. But I
 stand not now to winnow this chaffey Contro-
 uersie; it is sufficient for mee to proue that the
 Apostles were all filled with the Holy Ghost: and
 this I proue *ab extrinseco*, from the outward and
 manifest effect thereof; for *they began to speake*
with other tongues, as the spirit gaue them vste-
rance; which they could not haue done; had
 they not bene filled with the Holy Ghost: the for-
 mer causeth the latter, the latter proueth the
 former.

See! First, *the Spirit* wherewith they were fil-
 led *gaue them vsterance*: hee was not idle, but
 O powerfull

1. h. 27. 15.
16. 17.

2 Tim. 4. 2.

powerfull in them. Secondly, They began to speake with other tongues. They were not barren, but fruitfull by him. But first, The Spirit gaue them utterance; where wee see, that *Non habemus ex nobis nata, sed à Deo donata*; we are not sufficient of our selues to thinke any thing, or to speake any thing as of our selues, but our sufficiency is of God, of the Spirit of God: hee onely is that *internus Magister*, that inward Schoolemaster that leades vs vnto Christ; otherwise we learne not, we profite not, we Preach not.

Againe, the Spirit gaue them utterance: where by it appeares, that they Preached not the rude flashes, the vaine phantasies, the empty conceits of their owne braines, but onely that which the Spirit taught them, *Sine sonis sermonum, sine elementis literarum*, Not word by word painefully, but by some inward and secret instruction suddenly; that they receiued, and that they haue deliuered: and euery one of them might truly say, what I haue receiued of the Spirit of the Lord, that deliuered I vnto you. Whence wee haue an inuincible argument, to proue, against all Adversaries whatsoever; that the Gospell of Christ was no inuention of man, but reuealed of God by the Holy Ghost: Wherefore St. Austen affirmeth, that *Stylus Spiritus Sancti in Scriptura est admirabilis*, That the word of God penned by the Prophets and Apostles guided by the Spirit of God, is worthier to be regarded then all other writings whatsoever; other bookes may con-

taine

Fulgent. ad
Monum.
lib. 1.

Fulgent. ad
Monum. lib. 1.

Fulgent. ad
Monum.
lib. 1.

Confess.
lib. 7. cap. 1.

taine some things, but this containeth all things necessary to saluation: it must needs be so, because the Penner thereof spake as they were moved by the Holy Ghost, for the Spirit gave them vnderstanding.

2 The Apostles thus filled with the Spirit, and thus enabled by the Spirit, began to speake with other tongues: began to speake: speake they could not before they were filled, be silent they would not when they were filled. It must be a patterne for vs all, whom God hath placed in the Ministry; it is our office to speake; and that, first, in respect of our selues: we must not be *muti magistri*, dumbe: suppressing our knowledge in silence: wee must not hide our light under a bed, liuing wantonly, and riotously; or under a bushell, giuing our selues wholly ouer to liue worldly: but we are to liue by the Gospell, and therefore to speake boldly for the Gospell. And yet miserable are the times that we are fallen into: *Tacere tutum non erat, erat loqui periculum* (As Chrysostomus spake of Ioseph, when he perceiued that Mary was with child:) speake we must, if we will obey God; for his charge is, *Crie aloud; spare not, lift up thy voyce like a Trumpet, and shew my people their transgression, and the house of Iacob their sinne.* And yet sometimes speake we dare not, if we will obey men: when our words touch their sinnes, we are in great danger of loosing that wee neuer had; their fauours, their countenance, their good word; they will not speake for vs, if wee dare

Serm. 175.

Esa. 58.1.

be hold to speake against their sinnes: Oh! wee must obey God, rather then men; and therefore secondly we must speake in respect of others; and that either for them, or against them: for them, by way of consolation, comforting their fainting soules with the sweet mercies of God offered vnto vs in Iesus Christ: against them, or rather against their sinnes, by way of reprehension; *Bellum cum vitijs*, Wee must not bee silent, where sinne is impudent. The figure *Aposiopesis*; is fitter for Rhetoricians, or any other, then Diuines. Cry: *What shall I cry? The wages of sinnes is death*, And if you continuetherein without repentance, you cannot be saued: for *unlesse yee repent, yee shall all likewise perish*. It is not for vs, either for hope of flow, or any preferment, or for feare of high displeasure, to sooth, and flatter men in their sinnes, that so we might receiue the wages of iniquity: No: for *Adulatio in Clericis est Simonia*; I iudge flattery in vs (in any kinde, in this especially) to be a sinne no lesse then Simonie. *To change sower into sweet, darknes into light*, to make sinne looke comely with a painted face, as if it were no sinne, what is it? but dangerously to offer vnto men; *Pro luce tenebras, pro die noctem, pro cibo famem, pro potu sitim, pro remedio venenum, pro salute mortem*; In steed of guiding them in the light, to leaue them to themselves in darknesse, in steed of feeding their soules, to famish, and starue them; in steed of curing them, to poyson, and kill them; and so their blood will be

Rom. 6. 23.

Luk. 13. 3.

Dānian.
lib. 2. epi. 3.Cypr. lib. 1.
epi. 3.

be required at our hands: this, this will be the reward and recompence of our flattery and silence. Therefore *Pereant sibi soli, qui perire voluerunt*, If men will perish, let them perish to themselves, let not vs be partakers with them in their sinnes, by feareing to speake impartially against their sins. But it is our charge boldly to draw out the two-edged sword of the word of God against the face of euery sinne, of euery man of what sort soeuer: Tell the Courtier of his flattery: tell the Magistrate of his bribery: tell the Lawyer of his double hypocrisie: tell the Vsurer of his thecuerie: tell the Swearer of his blasphemy: tell the Gentrie of their pride: tell the Commonalty of their ignorance: tell the Drunkard of his beastlinesse: tell the Adulterer of his wantonnesse. Vncouer the face of euery sin, reprehend the sins of euery man, for your tongues are your owne, and when sinne is predominant, you ought to speake.

But I returne vnto the Apostles who began not onely to speake as before, but *to speake with other tongues*; that so others also might bee partakers with them of that hidden mysterie of saluation, which God now had reuealed vnto them: thus goodnesse in euery man spreads it selfe like a Palme-tree: it knowes no bounds, it will not be confined to the corners of the streets, or to narrow passages; but it opens it selfe liberally to euery one that passeth by: The desire of euery good man is to do good to euery man. The churlish *Nabals* of the world are all for themselves,

*Cope lib. 1
epi. 3.*

but those that are truly taught and instructed from heaven; will seeke the good of others also, so did the Apostles here, when *they spake with other tongues.*

Gen. 11.

See! that which formerly was a curse, is here turned into a blessing: thus God is able to make light shine out of darknesse: for, to speake with other tongues; or to speake diuers Languages was a curse at the building of *Babel*: because that worke displeased God, they were punished, with the confusion of Languages; that they might not vnderstand one the other, least they should build in despite of God: but that here is turned into a blessing; the Apostles were furnished to *speake with other tongues*, or to speake diuers Languages; that others that were disperfed, might bee gathered vnto the Church; that the Gentiles conuerted by their Preaching, might be built vp, & become an holy Temple in the Lord.

Lib. 1. in 2.
cap. 4.

And yet although *they spake with other tongues* for the edification of others; yet in respect of the vnity of their Doctrine, they were all (as it were) *vnus labij*, of one tongue, of one mouth: they all spake *Pari et consona voce* (as *Lactantius* testifies of the Prophets) there was such an harmony, such a consent, such an agreement among them, that what all spake, was but one, & the same Doctrine. This Doctrine agreeable to the Law and the Prophets, is contained in the new Testament; this Testament with the old is deliuered and committed vnto vs, to be opened and explained vnto the people.

people. Now in this whole Pooke there is no disagreement at all; not in *substance*, if in *appearance*: So let there bee no disagreement among vs, but let vs all bee *of one heart*, of one minde, of one consent: Let there bee no diuisions, no Schismes, no Sects amongst vs. And y^et some are gone out from among vs, because they disagree in some ceremoniall points from vs: and let them goe; wee will stay behinde, and expect a blessing of God from heauen: if hee giue it not *suddenly*, certainly he will in his due time: for the Holy Ghost was not so fully giuen vnto the Apostles, but that there is some measure left for vs; and assure your selues, *God, euen our God will giue vs his blessing*: We shall haue a fit measure for vs in this world, and in the world to come a full measure, *heaped vp*; (and pressed together, nay) *running ouer*, shall God giue vs into our bosom. Amen.

FINIS.

Errata.

Page 1, line 5, reado 1625. P. 2, l. 24. v. *Βουκα* 1621, 26. v. *πελιν*
εσση 1620, pag 4, l. 5. v. *ῥομφαία*, ε *ῥομφ* v. p. 5, l. 14. v. earth
p. 8, for 3. r. 11 in the Mang p. 14, l. 12. v. *αδινω*, l. 24. v. *ἔ*
λοφιν p. 17, l. 27. v. *ῥομφαία*, p. 26, l. 15. v. *ῥομφαία*, p. 27, l. 8
αδινω, p. 28, l. 3. v. When he flukes vs. he flukes vs why he
flukes vs, that. v. 30. l. 26. v. *μοναρχία*, p. 31, l. 10. v. *ῥομφ*, l. 21. v.
ῥομφαία. Page 36, line 10. v. *ῥομφαία*, p. 37, l. 20. v. *ῥομφαία*,
p. 41, line 20. v. *ῥομφαία*, p. 44, l. 22. v. *ῥομφαία*, p. 53, l. 1
for *ῥομφαία*, *ῥομφαία* : reado not *ῥομφαία*, not *ῥομφαία*.

Book

John H. d
London

C 12515 X
20582

SL -

REPRODUCED FROM THE COPY IN THE
HENRY E. HUNTINGTON LIBRARY

FOR REFERENCE ONLY. NOT FOR REPRODUCTION